

THE  
GUIDE VNTO  
TRUE BLESSED-  
NESSE.

OR,  
A BODY OF THE  
DOCTRINE OF THE  
Scriptures, directing man  
to the saving knowledge  
of G O D.

*Collected*  
By SAM. CROOKE.

*The third Edition.*

2 TIM. 3. 15.

*Thou hast knowne the holy Scriptures of a  
Childe, which are able to make thee wise  
unto salvation, through the faith which is  
in Christ Iesus.*

---

LONDON,  
Printed by Edm. Griffin, for Nathaniel Butter,  
and are to be sold at his shop neere S. Austlins gate,  
at the signe of the Pye Bull. 1618.



SION COLLEGE  
LIBRARY.

JA

bu  
fu  
u  
ab



# TO THE RIGHT WORSHIPFULL

SIR ARTHVR CAPELL

Knight, his singular good  
Patron, the Author wish-  
eth, what the worke  
describeth.



O whome vnder  
Christ, should I ren-  
der this account  
of my poore la-  
bors in my Charge

but vnto your selfe, Right Worship-  
full, by whose meanes the Lord  
vouchsafed mee so free and comfor-  
able an entrance thereinto? It is

## THE EPISTLE

*the Lord Iesus, the doore of the  
sheepe, of whom you haue obtained  
this mercy, rather to be, among few,  
a faithfull doorekeeper in his  
house; then to dwell with many  
in the Simoniacall tabernacles of  
wickednesse. Neither shall it euer  
repent you, that you haue not drunke  
of those stollen waters, or rather  
of that bloud of soules, where-  
with too many in these gold-thirsty  
daies, doe purchase Aceldania vnto  
them and theirs. Let others enrich  
themselves with the wages of vn-  
righteousnesse; let them make  
their boast of their couetous desire,  
and blesse themselves in their con-  
tempt of the Lord; but let the Lord  
keep this for euer in the pur-  
pose of the hearts of his ser-  
uants, to deale faithfully and up-  
rightly*

## D E D I C A T O R Y.

rightly in so honorable and weighty  
a trust. And let such as haue found  
this blessings, in these corrupt daies,  
to haue a free accessse to the worke  
and charge of the ministerie, thank-  
fully acknowledge the same both to  
God and man. Amongst whom I  
gladly professe my selfe to be one; and  
therefore, to the honor of God, and  
the iust acknowledgment of your  
Christian integritie, I commend  
this worke to your worthy name and  
Patronage: your example to the me-  
morie and imitation of posteritie:  
and your selfe with all your Worship-  
full familie, to the holy direction  
and safe tuition of Almighty God.

Your Worships in Christ  
euer bounden,

SAM. CROOKE.







TO THE CHRISTIAN READERS,  
especially those of my Charge,  
the inhabitants of WRINGTON  
in Sommerfet-shire.

*Christian Reader,*



Blessednes is the Alpha & Omega of Man, the beginning of nature, & the end of Grace. The naturall Philosopher in his inquest of Happines laierh this ground, that, *All things desire that which, either in trueth, or in opinion, is good for them;* and that onely good, which tendeth vnto the onely good, the vttermoſt end and perfection of their ſeueral natures. But where *Philosophie* ends, *Religion* begins: or rather, where *Reason* failes *Grace* ſupplies, proclaiming all, that nature (in the blindneſſe of Corruption) accounts excellent to be *vanitie of vanities*; and the end of all  
and

*Arist. Ethic.  
lib. cap. I.*

*Eccl. 1. 2.*

## TO THE READER.

Eccl. 12. 13, 14

and whole of man, to be the feare of God, and the keeping of his Commandements. And that with respect to the last Iudgement, wherein all workes of men, whether good or euill, though neuer so secret, shall come to light and triall, and receiue their due reward. Yea so farre was reason mistaken in the matter of *Blessednesse*, that it could not truly define so much as the happinesse and perfection of the brute creature; which the Scripture sheweth to be the *Reuelation and glorious Redemption of the sonnes of God*. Wherefore as it is euident in nature that all men seeke blessednesse: so it is apparant in experience, that there is no man that can attaine thereto without a supernaturall Guide; without which, wee see that touching *Blessednesse*, there are as many mindes as men, and as many waies as wits; every one crossing other, and so all prouing that all are insufficient

Rom. 8. 19 21.

For this cause I haue framed this Treatise, for a direction to that, which all men seeke, and so few finde. Wherein from the ground of nature, as of that *light which enlightneth every man that commeth into the world*. I endeuor to raise the building of sauing knowledge.

Roh. 1. 9.

Although (to speak properly) the light of nature sheweth rather the necessitie than

## TO THE READER.

than the way to saving knowledge, and is rather a ground of enquirie, then a meanes of attaining thereto. For all that nature can truely determine, and articulately pronounce concerning this matter is, that Blessednesse is to be sought, and such a blessednesse, as may sort with the nature of man the seeker; especially in regard of his better part, which is his soule. The rest well may shee stammer at; as that the soule is not onely a reasonable, but also a religious and immortal spirit, and therefore cannot be blessed without the euerlasting fellowship and fauour of God, to whom shee is by band of conscience obliged: But plainly to vtter these (more then metaphysicall) trueths, is of such onely, whose *tongue-string is loosed, and to whom the Lord hath said, Ephata, be opened.* And with this helpe, Reason it selfe will yet goe further, and say, that the meanes of acquaintance and fellowship with Cod, can be no other, then those which himselfe affordeth, and namely his Word, the onely infallible *Index* of the minde of the speaker; and therefore it cannot but reiect, as vncertaine and vnsafe, whatsoever the presumptuous boldnesse of flesh and blood obtrudeth against, or besides this rule.

Mar. 7. 34, 35.

And



## TO THE READER.

And yet further touching the triall of his touch-stone, whether it be the word of God or no, Reason it selfe will acknowledge, that (whatsoever inducements may be from the authoritie of those whom we credit and respect) none but God himselfe can thoroughly resolve vs of it: and that either by the apparant traces of diuine Maiestie in the letter of the *Scripture*; or by the secret *testimonie* of the same *Spirit* that inspired it, inclining the heart of the reader or hearer to embrace and subscribe vnto the authoritie of it. So that now the true beleeuers may say vnto the Church as those Conuerts to the woman of *Samarita*, *Now we beleue not because of thy saying, for we haue heard him our selues.*

Ioh. 4. 42.

Vnto reason thus enlightned, or willing thus to bee inlightned, I hope my manner of proceeding in this Treatise will seeme reasonable; wherein I haue with the vttermost of my poore abilitie faithfully endeauoured to comprise the whole body of the heavenly doctrine of the *Scriptures*, guiding men vnto the sauing knowledge of God in Christ: and that in such a methode, as vpon long and serious pensitation, I haue iudged most meete, to bring light to the matter, and ease, both for vnderstanding and memorie, to the Reader.

A sub-

## TO THE READER.

A subiect, I grant, not of so pleasing a straine, either to the Writer, or to the Reader, as some other Treatises, which afford more libertie of invention and discourse. But I haue learned of the blessed Apostle of the Gentiles, *not to bee greeued to write these same (seeming triuiall) things vnto you; knowing that euen from these things is the experience best taken of Christ speaking in the Minister (and therefore euen from these points doth the same Apostle auouch his vnderstanding in the mysterie of Christ) and withall being assured, that for you it is a sure course, to be alwaies put in remembrance of these things, though yee haue knowledge, and be established in the present truth.*

The experience of eleuen yeeres hath taught me, that it is not enough to reach in publike, vnlesse the auditors haue care and meanes to instruct themselves, and one another priuatly at home. For which purpose, I haue framed this Treatise by way of Question and Answer, a way most familiar for instruction, whereby euey one, euen in priuate, may examine another, or himselfe, and whereby the spirit both of the answerer, and of all that attend, is stirred vp to bethinke themselves what might be most aptly answered, to the Question propounded. Neither haue  
I done

Phil. 3. 1.

2 Cor. 13. 3.

Ephes. 3. 4.

2 Pet. 1. 12.

## TO THE READER.

1 Cor. 9. 22.

I done this onely in the larger Treatise ; but also extracted an Abridgement of the substance thereof, in a farre briefer draught for the priuate vse of Christian families, and helpe of the weaker sort ; that *becomming all things to all men, I might by all meanes saue some.*

Luc. 21. 4.

Wherefore as I haue out of my penury cast in all that I had, *euene these two mites, into the treasurie of the Church :* So I earnestly desire thee, Christian Reader ( especially you that are of my Charge, beloued in our Lord Iesus, to whom as my labours are principally due, and most familiar, so from you aboue others, I expect this retaliation ) to employ this our Lords talent, now in thy hands, for thy owne best advantage, and of those that are committed vnto thee by the Lord.

1 Pet. 3. 15.

So shalt thou settle thy selfe, and them, vpon the ground of sauing truth. So shalt thou be prepared to *giue answer to euery man, that shall aske of thee a reason of the hope that is in thee.* So shalt thou be able, to make farre greater and sweeter benefit of whatsoeuer thou shalt heare out of the word preached ; which vnto those that are ignorant of the grounds of Religion, or *despise these waters of Shiloah, because they runne softly,* is many times vnprofitable or vnfauourie. So shalt thou

Esay 8. 6.

not

## TO THE READER.

not be plucked away with the error of the  
wicked (whose itching eares, and hearts not  
loving the truth, are easily corrupted from  
the simplicitie that is in Christ) and so fall  
from thine owne steadfastnesse: but grow in  
grace, and in the knowledge of our Lord and  
Saviour Iesus Christ. Finally, walking  
according to this rule, peace be up-  
on thee, and mercy, as upon  
the Israel of God.  
Amen.

*Thine in the common faith,  
and service of our  
Lord Iesus,*

SAM. CROOKE.

2 Pet. 3. 17, 18.

2 Tim. 4. 3.

2 Thes. 2. 10.

2 Cor. 11. 3.

Gal. 6. 16.





## A TABLE OF THE seuerall Sections.

### Section 1.

**O**F mans happinesse,  
in acquaintance  
with God, making  
himselfe knowne to  
vs in his word.

Sect. 2. Of the Doctrine of  
the Scriptures touching  
God himselfe.

Sect. 3. Of the doctrine of  
the Scriptures touching  
the works of God, and  
first touching his eternall  
decree.

Sect. 4. Of the execution of  
Gods decree, and first of  
Creation.

Sect. 5. Of Providence sustai-  
ning, disposing, and em-  
ploying all creatures, espe-  
cially Angels.

Sect. 6. Of the Providence of  
God disposing of man in  
this world, and of the state  
of Innocencie.

Sect. 7. Of the state of Cor-

ruption and misery: and  
first of the fall of man.

Sect. 8. Of the consequents  
of the Fall: and first of  
Sinne.

Sect. 9. Of the second con-  
sequent of the Fall, viz.  
Death, and of the leauing  
of Reprobates in this fear-  
full state.

Sect. 10. Of the state of Re-  
demption by the Covenant  
of grace: and of the founda-  
tion thereof: viz. the  
Mediator.

Sect. 11. Of Iesus Christ his  
Person, Offices, & twofold  
estate of Humiliation and  
Exaltation.

Sect. 12. Of the application of  
the covenant of Grace:  
and first of our Vnion  
with the person of Christ.

Sect. 13. Of our communion  
with Christ, in regard of  
his Prophetickall office, by  
the

# The Table.

the Revelation of the Covenant of Grace, and of the first outward meanes of Revelation, viz. the Gospell preached.

Sect. 14. Of the second outward meanes, viz. the Sacraments.

Sect. 15. Of Baptisme.

Sect. 16. Of the Lords supper.

Sect. 17. Of the inward meanes of revealing the covenant of Grace, viz. the Spirit, and Faith.

Sect. 18. Of the manner of revealing the Covenant of Grace, viz. Vocation.

Sect. 19. Of the subiects to whom the Covenant of Grace is revealed, viz. the Church.

Sect. 20. Of our Communion with Christ in regard of his Priestly office, viz. our Iustification.

Sect. 21. Of our Communion with Christ, in regard of his Kingly office, viz. Glorification: and that begun in this life: and first in our condition.

Sect. 22. Of Glorification begunne in our nature, viz. Sanctification.

Sect. 23. Of the rule of Sanctification, viz. the Law, with the direction of the Gospell.

Sect. 24. Of the Decalogue.

Sect. 25. Of the first Commandement.

Sect. 26. Of the second Commandement.

Sect. 27. Of the third Commandement.

Sect. 28. Of the fourth Commandement.

Sect. 29. Of the fifth Commandement.

Sect. 30. Of the sixth Commandement.

Sect. 31. Of the seventh Commandement.

Sect. 32. Of the eighth Commandement.

Sect. 33. Of the ninth Commandement.

Sect. 34. Of the tenth Commandement.

Sect. 35. Of the effect or exercise of Sanctification, viz. Repentance.

Sect. 36. Of the spiritual warfare.

Sect. 37. Of good works in generall.

Sect. 38. Of Prayer.

Sect. 39. Of the Lords Prayer, the perfect forme and platforme of Prayer, and of the preface thereof.

Sect. 40. Of the first Petition.

Sect. 41. Of the second Petition.

Sect. 42. Of the third Petition.

Sect.

## The Table.

Sect. 43. Of the fourth petition.

Sect. 44. Of the fifth petition.

Sect. 45. Of the sixth petition.

Sect. 46. Of the conclusion of the Lords praier: and of the ordinarie circumstances and kindes of prayer.

Sect. 47. Of Fasting, the extraordinary circumstances of prayer.

Sect. 48. Of Almes.

Sect. 49. Of the prouidence of God, concerning mankind after this life: and

first of particular Iudgement at the houre of death.

Sect. 50. Of the generall and final iudgement: and first of the preparation thereto.

Sect. 51. Of the Act of the last Iudgement.

Sect. 52. Of the execution of the last Iudgement: and the euerlasting estate of the reprobate in torment, and the Elect in glory.

An admonitory Preface  
*touching this Guide to bles-*  
*sednes, and of the nature and*  
*benefit of this kinde of*  
*teaching.*



In our short tra-  
 uels and iournies,  
 vpon this earth,  
 there bee such  
 comfort in a *com-*  
*panion*, as the *two*  
*Disciples* *truel-*  
*ling toward Emaus*, \* tooke each in o-  
 ther, & both in the third (vnknowne)  
 who ioyned with them; and many  
 times such needfull vse of a *Guide*, as  
 wandring <sup>b</sup> *Ioseph* found of the man  
 that directed him to *Dothan* vnto his  
 brethren: How much greater is both  
 the delight and necessity of a faithfull  
*companion & Guide*, in our long & dif-  
 ficult passage from earth to heauen?



A way

a Luk. 24.13.

b Gen. 37.15



## An admonition

<sup>a</sup> Iob 28.7.8.

<sup>b</sup> Ier.10.23.

<sup>c</sup> Eccles.4.10.

<sup>d</sup> Acts 8.31.

<sup>e</sup> Exod.13.21.

<sup>f</sup> Matt.2.9 10.

<sup>g</sup> Heb. 2.1.

A way so little knowne or haunted of naturall men, that wee may, with apt resemblance, call it, *the path which no<sup>a</sup> fowle hath knowen, neither hath the Kites eye seene it, the Lyons whelps haue not walked in it, nor the Lyons passed thereby.* Surely wee may well apply heereto, that of the <sup>b</sup> Prophet, *O Lord I know that the way of man is not in himselfe, neither is it in man that walketh to direct his steps.* So that here Salomons <sup>c</sup> *via soli*, may iustly take place; woe indeede to him that is thus alone, hopelesse to finde the way of peace. For how can I <sup>d</sup> (may hee say, with the Eunuch, in the like case) except I had a guide?

Great cause haue wee then thankfully to acknowledge the goodnes of the Lord, who as he guided his people into <sup>e</sup> *Canaan* by a *clowdy and fiery pillar*, and conducted the Wise-men vnto *Christ* by a <sup>f</sup> *starre* to their exceeding comfort: so hath he set before vs, both the examples of his Saints, as well liuing as already perfected, as <sup>g</sup> *a clowd of witnessses*; and many a *starre*

to the Reader.

*starre* (if wee may so call, afore the time, such as by their holy labours in the word, seeke to <sup>b</sup> *turne sinners vnto righteousness*) to direct vs in the way to the coelestiall *Canaan*. Thus doth the Lord keepe promise with his Church, sending the *spirit of* <sup>c</sup> *truth to lead vs into all truth*; partly, while hee sets vp his seruants and instruments, furnished with callings, gifts and faithfulnessse, to shew vnto vs the way of saluation; and partly, while hee aduiseeth and disposeth vs his people, <sup>d</sup> *to get vs forth by the steps of the flocke, and to feede our kids by the tents of the Shepheards*, that is, to make vse of the fellowship of Saints, and of the holy labors of those *Masters of the* <sup>e</sup> *assemblies*, to whom *Christ the cheefe shepheard* hath giuen the words of wisdom.

<sup>b</sup> Dan.12.3.

<sup>c</sup> Ioh.16.13.

<sup>d</sup> Cant.1.7.

<sup>e</sup> Eccl.12.11.

Among many of which, who both by word and writing doe employ the *talent* they haue receiued of the *Lord Iesus*, wee may well account for one the *Authour* of this worke; which in regard of his end and

## An admonition

ayme, to direct men vnto saluation, well hath hee termed, *A Guide vnto true blessednesse*, and such a *Guide* (if I mistake not) as for the method, varietie, breuitie, perspicuitie, and euidence of selected testimonies of holy Scripture, may promise vnto the attentive Reader, a sufficient reward for his paines in more than one perusal.

But not intending to insift in this particular *Treatise*, whose approbation I had rather resigne to the iudicious Reader : that which I haue propounded to my selfe in this *admonitorie Preface*, is, *first* to speake something of the *nature* and *vse* of this kinde of teaching by way of *Dialogue* in Questions and Answers : and *secondly* therevpon to *exhort* and *stirre vp* both my selfe and fellow-labourers in *speciall*, for the good of others, and all Christians in *generall*, for their owne profit, to make good vse of this, and the like, patternes of wholsome doctrine, fitted for this kinde of instruction.

The

*to the Reader.*

The *nature* and *use* whereof that wee may the better vnderstand, wee are to consider, *first* vnder what *names* and *tearmes* the iudgement and practise of the *Church* hath been deriued vnto vs touching this *manner* of Teaching ; and *afterwards* the *effect* and *extent* thereof, both in respect of the *persons* so instructed, and of the *matter* so deliuered.

The name of *Catechizing* therefore, now in v<sup>s</sup>e among vs, hath his originall from a \* Greeke word, that signifieth to *sound* or *resound*, as by an *eccho* ; and is applyed, euen by Heathen writers, vnto that kinde of teaching, which is by word of mouth, sounding in the eare of him that is taught ; and specially vnto the teaching of the first rudiments of any Science whatsoeuer. In which sense by Christian writers it is also vsed, to signifie any kinde of vocall instruction or <sup>a</sup> *information* ; & namely that whereby the elements and principles of Christian doctrine, are made knowne vnto the hearers : as among  
¶ ¶ 3 others

\* *κατηχησ.*

<sup>a</sup> *Act 21. 21.*



## An admonition

others that place prooueth, Luke 1.4. *that thou mayest know the certainty of those things wherein thou hast beene [instructed or] <sup>a</sup> catechized, and that of the Apostle Gal. 6.6. Let him that is [taught or] <sup>b</sup> catechized in the word, make him that [teacheth or] <sup>c</sup> catechizeth him partaker of all his good. The <sup>d</sup> word that answereth hereunto in the Hebrew, (and from whence holy *He-noch* had his name, importing his nurture in the feare of God) signifieth to *instruct* or *traine* up euen from childhood, as also to *initiate* or *dedicate*; and is noted by the learned in that tongue, to signifie such a kinde of teaching, as doth by little and little (*line vnto line, precept vnto precept, here a little, and there a <sup>f</sup> little*, as the Prophet *Esay* speaketh) informe the weake capacity of the Learner; as it is vsed of *Salomon* aduising the Parent, <sup>g</sup> *to traine* up [or catechize] *his child in the way he should goe*; from whence those three hundred and eightene of *Abrahams* household army, are said to be *his trained* (or catechized) *seruants*.*

Now

<sup>a</sup> קטחך.

<sup>b</sup> קטחך-  
מפיך.

<sup>c</sup> קטחך וְיִשְׁמְךָ.

<sup>d</sup> חנך

<sup>f</sup> Esay 28.13.

<sup>g</sup> Prou 2.6.  
See the new  
Translat marg.

Gen. 14.14.

ח ניר

*to the Reader.*

Now that the manner of this instruction was by way of Question and Answer (the vsuall manner of catechizing among vs) it may appeare, partly from the nature of the Greeke word, which carrieth an *eccho* in his name, and partly from reason it selfe, and the practise of the masters of reason, who approoue this manner of instruction, as fittest to convey from hand to hand the elements of any Art or Science whatsoeuer; and why not then of Christianity, which is to bee learned euen by the same organs of the body, and faculties of the minde? Vnto which forme also the very word vsed by *Moses* in enioyning this duty hath some respect; *for thou shalt repeat these words* (saith <sup>a</sup> hee) *unto thy children*, or (as the word primarily signifieth <sup>b</sup>) *Thou shalt whet or sharpen them vpon thy children*. What is it to *repeat* them, but to make them as it were a <sup>c</sup> *prouerbe* in euery ones mouth, as well the childe as the fathers? or what it is to whet *them*, but often to strike them to and fro

<sup>a</sup> Deut. 6. 7.

<sup>b</sup> שוין

<sup>b</sup> Deut 34. 41.

<sup>c</sup> שוניה

<sup>c</sup> Deut. 28. 37

## An admonition

vppon the eare and tongue of the child, that they may the better fasten both on his memory and conscience? Neither are we without some foot-steps of the practise of this kinde of teaching in the ancient Church of the *Iewes*: for thus it was foretold and appointed that the *children should aske their parents* as touching the seruice of the<sup>a</sup> *Passouer*, and touching the<sup>b</sup> *stones* erected in the riuer *Iordan* &c. yea and that young people (as *Paul<sup>c</sup>* brought vp at the feete of *Gamaliel*) were thus, by Question and Answer, instructed by the Iewish Doctours, appeares by that fact our Sauour (though in respect of his wisedome and carriage therein, extraordinary) <sup>d</sup> *sitting in the midst of the Doctours, hearing them, asking them questions and giuing answer vnto their questions.*

But in the *Christian* Church as neerer and better knowne to vs, wee haue euident traces of this exercise, & that euen from the Apostles times; wherein the *foundation* of Christianity, called the *principles of the doctrine* of  
*Christ*

<sup>a</sup> Exod. 12. 26

<sup>b</sup> Iosh. 4. 6.

<sup>c</sup> Acts 22. 3.

<sup>d</sup> Luke 2. 46.

to the Reader.

Christ, <sup>a</sup> as of *Repentance from dead workes, of faith towards God, of the resurrection of the dead, and of eternall iudgement*, were deliuered (as some <sup>b</sup> haue conceiued those words, *the doctrine of baptismes, and laying on of hands* to import) with respect either to the *Baptisme* of such as were of *yeares* conuerted to the faith, or to the *laying on of hands* on such as, beeing baptized in *infancy*, were after vppon examination of their growth in the knowledge of those principles, *confirmed* by imposition of hands, and so admitted vnto the other Sacrament of the Lords supper; Both which sorts of learners yet vnder triall were called *Catechumeni*, that is, such as were subiect vnto the order of Catechizing. And that this was performed by way of Question and Answer appeareth, as by the conference betweene *Philip & the Eunuch*, so by those formes yet retained (*Credis? Credo. Abrenuntias? Abrenuntio.*) Whereto the Apostle *Peter* seemeth also to haue respect, when he would haue Christians <sup>d</sup> readie

<sup>a</sup> Heb. 6. 1.

<sup>b</sup> Vrsin:

<sup>c</sup> Act. 8. 36. 37.

<sup>d</sup> 1 Pet. 3. 15.

die



## An admonition

a 1 Pct. 3. 21.

\* ἐπερωτα.

b Lib. de carnis  
resurrect.

die to giue an answer to euery man that should aske them a reason of the hope that is in them : and when afterwards hee defineth Baptisme <sup>a</sup> to bee not the putting away of the filth of the flesh, but the answer (or stipulation <sup>\*</sup>) of a good conscience toward God &c, that is, the entring into couenant with God, to beleue what he promiseth, and to renounce what he abhorreth ; and that professed by answering vnto those demands propounded in the name of God to the party to bee baptized or confirmed. Whereupon Tertullian affirmeth <sup>b</sup> that the soule is consecrated, or sanctified to God, not by washing, but by answering. And from hence it grew a familiar word in the Primitiue Church to call such answerers *Catechumenos* persons catechized, & those that laboured in this kind of instructions, *Catechists* or *Catechizers* ; such as were among others, those three famous Doctours of Alexandria, *Clement*, *Origen*, and *Cyrill* ; the last of whom wrote a *Catechisme*, as did after *Augustine* a booke de *Catechizandis*

to the Reader.

*Landis rudibus.*

As touching the effect and extent of this course of teaching, it hath indeede beene vsually practized vpon young Schollers in the Schoole of Christ ; being as it were (*prima mamma*) the first *milke of the word*<sup>a</sup>, whereby such as are *babes* might beginne to grow toward the<sup>b</sup> *measure of the stature of the fulnesse of Christ*. A diuision of the word, as into morsels, spoonefuls, or drops, according to the capacity of the receiuers ; or as the stammering speech and halfe words of the nurse to teach the childe to speake, or as spelling vnto petties, to traine them to reade perfectly. And heereupon by many it hath beene despised and neglected, as fit for none but nouices, nor to teach any thing but the first elements of the Christian Alphabet ; some hearers, bearing themselues vpon the priuiledge of their yeeres, which they holde disparaged by being (onely) present, at such exercises, more ashamed to learne by the instruction of children, than to

<sup>a</sup> 1 Pet. 2. 2.

<sup>b</sup> Eph. 4. 13.

## An admonition

Michael Epif.  
Marpurg. in  
p̄fat. ad ca-  
techif. cathol.

<sup>a</sup> Eph. 4. 14.  
<sup>b</sup> 1 Cor. 14. 20

to bee ignorant (as a Bilhop once of fuch complayned) of that which children ſhould know, and while they difclaime the childe-hood of yeeres which is vanitie, liuing a perpetuall childe-hood <sup>a</sup> in vnderſtanding, and <sup>b</sup> grace which is farre more dangerous and diſhonourable : ſome Miniſters alſo, iealous of the reputation of their learning, which they thinke to bee a-baſed, if not called into queſtion, by ſtooping vnto ſuch an elementary courſe of teaching.

Howbeit, if our purpoſe and deſire be to edifie & be edified in the knowledge of God, why ſhould wee call in queſtion the wiſdome of the whole Chriſtian Church ? which hath helde this the readieſt way to new molde a Chriſtian, to draw in his hart the liuelie <sup>c</sup> forme (and feature) of the word of truth ; to ſhew him as in a mirrour the face of Ieſus Chriſt, that beholding it with open face he might bee (<sup>d</sup> transformed) into the ſame image from glory to glory as by the ſpirit of the Lord ; to engraue vpon the table of his heart, the  
goodly

<sup>c</sup> μοῖρα.  
Rom. 2. 20.

μεταμορφ.  
2 Cor. 3. 18.

to the Reader.

goodly picture (<sup>1</sup> and patterne ) of  
wholsome words; to imprint in his pre-  
cious soule the <sup>2</sup> stamp (and seale) of  
sauiug knowledge. For who doub-  
teth but that euen by this kinde of  
teaching, the Gospell may bee pub-  
lished, faith and repentance both be-  
gotten and nourished, the Saints ga-  
thered and built vp together into the  
body of Christ, yea experience it selfe  
approoueth this, shewing much good  
fruit (through the blessing of God)  
in those places, where this exercise  
hath beene entertained. Neither is  
reason wanting to confirme as much,  
seeing the heads & grounds of religi-  
on being by this meanes inculcated,  
are the more likely, by continual soun-  
ding in the eare, to take rooting in the  
memory, and euen to sincke and set-  
tle in the minde and conscience, both  
of those that shall stand vp to an-  
swere, and of such as shall sit by to  
heare.

And howsoeuer that continued  
course of speech, which we properly  
call *preaching*, cannot bee denied to  
haue

d. ὁμοιωμένη.  
2 Tim. 1. 13.

4 π' αὐτοῦ.  
Rom. 6. 17.



*An admonition.*

haue more power and force to moue and worke vpon the affection: yet neither doth this course debarre the vse of application, which may with much conueniency bee intermingled, and many things inserted, which happily in a continued discourse would saueur of digression. Neither may wee restrain this forme of teaching to the first elements and rudiments onely of religion; for doe wee not see that points of nicest difference, & of greatest difficulty, both in humane and diuine learning, haue beene thus discussed? as were easie to shew, out of the dialogisticall writings, of the profoundest fathers, both in Philosophie and in Diuinitie. Neither is there any text of Scripture so obscure, or mystery so deepe, or doctrine so large, or controuersie so intricate and perplexed, that may not by this easie and familiar method bee opened and vnfolded,

It remaineth then, that *first* wee who are *Labourers together with God*, and for God, in his spiritull *husbandrie*

to the Reader.

drie <sup>a</sup> and building, bee exhorted  
and charged euen before G O D  
and the Lord Iesus Christ, who shall  
iudge the quicke and the dead at his  
appearing and in his <sup>a</sup> Kingdome, to  
bee instant in season, and out of season;  
in the <sup>b</sup> morning to sow our seede, and  
in the euening not to suffer our hand to  
rest; to plant our Lords vineyard  
with the best and cheefest plants;  
yea to insert into the crab-stockes of  
nature these <sup>c</sup> grafts of grace,  
which alone are able to change  
their natieue frowardnesse and folly,  
and to make them <sup>d</sup> trees of rigte-  
ousnesse, the planting of the L O R D,  
that bee may bee glorified: to  
shew our best skill and care in  
digging the foundation deepe, and  
laying it sure, that the whole  
building of sauing knowledge and  
obedience may rise vppe firme  
and vnmooueable: to <sup>e</sup> feede euen  
the poore of the flocke (the  
reasonable flocke of Christ, as  
<sup>g</sup> Gregorie calleth it) yea the whole  
<sup>b</sup> flocke, that is, not onely his sheep but  
his

<sup>a</sup> 1 Cor. 3. 9.

<sup>a</sup> 2 Tim. 4. 1.

<sup>b</sup> Ecclef. 11. 6.

<sup>c</sup> Iam. 2. 21.

<sup>d</sup> I say 61. 3.

<sup>f</sup> Zach. 11. 7.

<sup>g</sup> Lib. de Sa-  
cerdot.

<sup>b</sup> Acts 16. 28.

*An admonition.*

*de Car.  
d'rie.  
c Ioh. 21. 15.  
16.*

*d 2 Cor. 5. 14.  
e 1 Cor. 9. 22.*

*f Ibid.*

his *lambs*. A charge enforced vpon the blessed Apostle *c Peter*, and in him vpon vs all, euen as wee will approue our *loue* vnto the *great Shepheard of the sheepe*, and *Bishop of soules*; and which loue, if it bee in vs and abound, will *d constraîne vs, to c become all things to all men, that by all meanes we may saue some.*

Let it not then grieue vs with the beffed Apostle, *to the weake to become as weake that wee may win the f weake*: rather looke with pittie and amazement on the thick mists of ignorance, yet (as on the mountaines of *Samaria*) vpon the greatest part of the people of this land; and that after so long a sun-shine of the Gospell, and in places where the word hath beene, by preaching, faithfully deliuered, many vnto this houre continuing ignorant (howsoeuer conceited of their owne knowledge) of those grounds, which they should first haue learned; and howsoeuer invred by often hearing to speak some good words as by rote, yet farre from that the Apostle requireth, *viz.*

*to*

to the Reader.

to be able to render a <sup>1</sup> reason of the hope that is in them, to giue account of the doctrine of the beginnings of Christ, the foundation of <sup>m</sup> repentance from dead works, faith in God &c. yea or to tell, many of them, what faith or repentance is, must not then the <sup>n</sup> vision of the word preached be vnto such as the words of a booke that is sealed v<sup>p</sup>?

And what is it (alas!) that thus maketh both the ministerie without successe, and the people without growth, *babes in vnderstanding, vnexpert in the word of righteousnesse*, when they are growne in age and ancient schollers in the schoole of Christ? Surely the ground of this *non proficiencie* is, in great part, the want of this ground-worke of sound and sauing knowledge. For as children that are pined in the nursing, hardly euer thriue, but proue dwarfes or staruelings; and as they seldom attaine to read perfectly, that neuer were taught to spell: so it is not to be hoped, that they should rightly conceiue of the mysterie of godlinesse, that were not

A

at

1 Pet. 3. 15.

m Heb. 6. 1.

n Esay 29. 11.



*An admonition.*

*de Cata  
d'erie.  
c Ioh. 21. 15.*

his *lambs*. A charge enforced vpon  
the blessed Apostle *c Peter*, and in him

**NOTE**

This volume  
tight binding and  
effort has been  
duce the centre  
result in

aca  
microform

to

to the Reader.

pon him to be able to render a<sup>1</sup> reason of the hope 1 Pet. 3.15.

ne has a very  
and while every  
n made to repro-  
es, force would  
in damage

Demie  
orms

to A at

*An admonition.*

*ogkata*

*aprie.*

*c Ioh. 21. 15.*

16.

*d 2 Cor. 5. 14.*

*e 1 Cor. 9. 22.*

*f Ibid.*

his *lambs*. A charge enforced vpon the blessed Apostle *c Peter*, and in him vpon vs all, euen as wee will approue our loue vnto the great *Shepherd of the sheepe*, and *Bishop of soules*; and which loue, if it bee in vs and abound, will <sup>d</sup> *constraine vs, to c become all things to all men, that by all meanes we may save some.*

Let it not then grieue vs with the blessed Apostle, *to the weake to become as weake that wee may win the f weake*. rather looke with pittie and amazement on the thick mists of ignorance yet (as on the mountaines of *Samaria*) vpon the greatest part of the people of this land; and that after so long a sun-shine of the Gospell, and in places where the word hath beene, by preaching, faithfully deliuered, many vnto this houre continuing ignorant (howsoeuer conceited of their owne knowledge) of those grounds, which they should first haue learned; and howsoeuer invred by often hearing to speak some good words as by rote, yet farre from that the Apostle requireth, *viz.*

*to*

to the Reader.

pon him to be able to render a<sup>1</sup> reason of the hope  
roue that is in them, to giue account of the  
f the doctrine of the beginnings of Christ, the  
hich foundation of<sup>m</sup> repentance from dead  
will works, faith in God &c. yea or to tell,  
ing many of them, what faith or repen-  
sam tance is, must not then the<sup>n</sup> vision of  
the word preached be vnto such as  
the words of a booke that is sealed up?

the And what is it (alas!) that thus  
ome maketh both the ministerie without  
ake successe, and the people without  
ize growth, babes in understanding, vnex-  
nce pert in the word of righteousnesse, when  
ria they are growne in age and ancient  
ple schollers in the schoole of Christ?  
g Surely the ground of this non profici-  
cesencie is, in great part, the want of this  
ea ground-worke of sound and sauing  
into knowledge. For as children that are  
ow pined in the nursing, hardly euer  
ow thrive, but proue dwarfes or starue-  
neylings; and as they seldom attaine to  
so read perfectly, that neuer were taught  
eak to spell: so it is not to be hoped, that  
rre they should rightly conceiue of the  
iz. mysterie of godlinesse, that were not  
to

1 1 Pet. 3. 15.

m Heb. 6. 1.

n Esay 29. 11.



*An admonition*

at the first well seasoned with the principles of Christianitie.

Wherefore let vs not despise or neglect, so needfull a seruice vnto God and his Church; but apply our selues to the capacitie and necessitie of the ignorant, and especially of the younger sort, the seminarie and nurserie of the Church for ensuing generations. Let vs set before our eyes the holy Apostles resolution, who though he *spake languages more then all the rest of the Teachers at Corinth, yet had rather speake few words with <sup>a</sup> understanding, that he might <sup>b</sup> instruct* (the word is in the originall Catechise) *others, then ten thousand words in a strange tongue.*

*a* 1 Cor. 14. 19

*b* *καταχρηστω.*

*c* 1 Cor. 4. 3.

*d* Esay 49. 4.

As for those who not caring to profit, doe lightly esteeme of the whole worke of the ministry, and especially of this part of our paines, which yeeldeth least delight vnto the itching care: let vs not *passe to be iudged of them, or of mans iudgment*, but remember to looke for our <sup>d</sup> *reward from him* that setteth vs on worke; who neuer gaue so much wisdome to flesh and bloud,

to the Reader.

bloud, no not to *Salomon*, or to *Paul*, but still he imployed them, to instruct the <sup>e</sup> simple and the childe, and made them <sup>f</sup> debtors both to the wise men, and to the unwise: nor euer layeth so comfortles a taske vpon his seruants, but that he which <sup>g</sup> careth may eare in hope, and he that thresheth in hope shall be partaker of his hope.

Now that our hope may as well be answered in the good of those on whom wee labour, as wee are sure it shal not make vs ashamed before him for whom we labour: in the next place let me aduise and counsell all sorts of people, to whom the Lord hath shewed such mercy as to set ouer them a faithfull Guide to direct them vnto true blessednesse, to <sup>h</sup> know and make account of the things that belong vnto their peace. For, if they be <sup>i</sup> wise they shall be wise for themselves: if otherwise why (saith the Wiseman) <sup>k</sup> is there a price in the hand of a foole to get wisdom, and he hath no heart? But vaine man (saith Zophar) would be <sup>i</sup> wise: with what wisdom? with his owne

e Prou. 1.4.

f Rom. 1.14.

g 1 Cor. 9.10.

h Luk. 19.42.

i Prou. 9.12.

k Prou. 7.16.

l Iob 11.12.

## An admonition

*b* Prou. 19. 2.

*i* Psal. 119. 9.

*k* 1 Tim. 6. 10.

naturall wisdome, the wisdome (as he there compareth it) of *a wild asse colt*. Yet is this vanitie so exalted among the sonnes of *Adam*, that few see any lacke they haue, of the wisdome of God, and of that *h knowledge, without which the minde is not good*. The younger sort especially taking no heed vnto that *i word* of God, that is onely able *to reforme their corrupt way*, and quickly puffed vp to despise this kind of instruction, whereby the seedes of knowledge and piety should be planted in them.

A sinne, wherein their Parents and Gouvernours, many times, are deeply engaged; who being themselues ignorant, prophane, or (which is the *root of all k euill*) worldly-minded, do neither performe their priuate dutie of household instruction or examination thereby to giue an edge vnto the word that hath bin taught: nor so much as set forward their children and seruants, to be instructed, with others, by the publike care and paines of the Minister. Yea, it were to be wished that  
some

to the Reader.

Some did not set them backward, and dishearten them; either for enuy, least they should attaine to greater knowledge then themselves; or in a wicked policie, lest growing to make conscience of their wayes, they should not be free and fit for all militeries of negotiation; or for meere couetousnes, lest any time should be subtracted, or their minds by any meanes removed, from continuall plodding vpon their worldly businesse.

Thus the want of *Abrahams* maketh so few *Eliezers*: and because masters and fathers of families are so vnlike to *Ioshua* and *Cornelius*, therefore, by the iust iudgment of God, are they plagued, with sonnes many times like *Absolon*, and with seruants like *Onesimus*. For howsoever their parents and masters could be content, for the opinion of the world, to see them ciuill and sober in their outward cariage, and desirous enough for their owne commoditie, to haue them shew all faithfulnessse in the trust they commit vnto them; yet doth the



## An admonition

Lord, whose honour and seruice they let fall to the ground, by miserable experience teach them, oft times to their grieve and losse, that there can be no sound faithfulness expected towards man, from such as are not first by conscience and religion (the onely true tye of christian duty) made faithfull to himselfe.

Wherefore vnto all parents, and gouernors, who wish well to the honour of Christ, the welfare and saluation of those of their charge, their owne present commoditie, and comfort in the day of the Lord Iesus, let my counsell be acceptable; or rather the counsell and commandement of their Lord and ours: who in his royall and eternall law <sup>a</sup> requireth at the hands of householders, that they cause all that are vnder their roose, to sanctifie his Sabbaths, as the <sup>b</sup> meanes of their sanctification: and hath commended vnto them the examples of <sup>c</sup> Abraham of <sup>d</sup> Iosbua, of <sup>e</sup> Dauid, of <sup>f</sup> Cornelius, and others, that they might learne to affect the same honour, commanding their

<sup>a</sup> Exod. 20. 10.

<sup>b</sup> 31. 13

<sup>c</sup> Gen. 18. 19.

<sup>d</sup> Iosh. 24. 15.

<sup>e</sup> Psal. 101. tot.

<sup>f</sup> Act. 10. 2.

*to the Reader.*

*their children and household after them, & vndertaking that those with whom they can preuaile, shall with them serue the Lord.*

It is the honour of a Christian Father of a familie to resolue to *set his eyes on none but such as are faithfull, to be serued of none but such as walke in the perfect way, to suffer no euill person to dwell vnder his roofe or remaine in his sight: to reioyce, with the conuer- ted Gayler,*<sup>h</sup> *that he with all his house- hold beleueth in God; and to make others reioyce, as many as behold his children*<sup>i</sup> *and seruants walking in the truth.*

And for this end, seeing none is borne an *Artist*, and least of all in this art of Christianitie; yea rather *euery man*<sup>k</sup> *a beast by his owne knowledge, as the holy Ghost speaketh: it greatly concerneth such who haue the care of young persons, as Gods vicegerents, committed to their trust, to bring home vnto them (as*<sup>l</sup> *Chrysost: a learned and holy Father of the Greeke Church often vrgeth) that which themselues haue*

g see Psal. 101.

h Act. 16. 34.

i 2 Ioh. ver 4.

k Ier. 10. 14.

l Hom. 9. in  
Col. 2. in Iob.  
& alibi

*An admonition*

heard and obserued out of the publike  
ministerie; being like, not vnto such  
idle towne-haunters, who going to  
market buy nothing but what they  
put in their own belly; but vnto those  
carefull and kinde housholders, who  
gladly make their wife & family par-  
takers of their good pennyworths &  
morsels. Yea further to lead them  
forth with them vnto Christs market,  
that is, vnto the publike assembly to  
obserue their diligence and attention  
in hearing, or in answering to Questi-  
ons of *Catechisme*, to examine what  
they bring home, of the *wine and milke*  
which is there set forth to sale, but  
*without siluer* &c. to invre them, as  
many as can write, to practise their  
pen, in taking notes of that they  
heare; the way to procure them a *rea-*  
*dy hand*, to write swiftly vpon any oc-  
casion, and an *understanding head*, able  
to discerne of reason when they heare  
it; to worke in them *attention* for the  
present, *memorie* for afterward; to  
adde daily vnto their *growth in know-*  
*ledge*; and to make them *helpfull* vnto  
the

1  
2  
3  
4  
5  
6

*to the Reader.*

the whole familie, *for the repetition* of that which hath beene publikely delivered.

Neither neede any that are vnder gouernment, be ashamed, so to imploy or submit themselues; seeing<sup>i</sup> to omit others) our blessed *Sauour* himselfe in his child-hood, sanctified and honoured this exercise of *catechising*, not only by his presence, but by *hearing, asking, and answering* the questions propounded to him, as was formerly obserued.

Let it not then trouble or dismay any disciple of *Christ*, that being in Gods account, an *Isaak* an heire of promise, a *Dauid*, or *Iedidiah*, beloued of the Lord, he may happily be derided by some scoffing *Ismael*, or mocking *Michall*; who not able otherwise to cloke or countenance their own ignorance, slothfulness, or profanenes, doe labour to disgrace the forwardnes of others, with, *O how glorious<sup>k</sup>!* but rather let them remember, that what they do *is before the Lord*, <sup>l</sup> *who hath chosen and preferred them before such despisers.*

*i Luk. 2. 46, 47  
Vide Chemn. in  
harmos.*

*k 2 Sam. 6. 20.*

*l vers. 21. 22.*



## An admonition

*a* Psal. 119. 42.

*b* Mal. 3. 16.

*c* vers. 18.

*d* Eccles. 4. 13.

*e* Psal. 15. 4.

*f* 1 Sam. 3. 30.

*g* Eccles. 12. 1.

despisers. *In whom while they trust, they shall be able to <sup>a</sup> answer all their blasphemers; and in whose seruice, to bee yet more vile, shall no whit abase them; being therefore registred in his booke & calender of <sup>b</sup> remembrance, for them that feare him & think upon his name; which one day shall teach men to discern between <sup>c</sup> him that serueth God and him that serueth him not.* In the meane time, it pleaseth the Lord to prouide for the credit of his seruants euen in this world, <sup>d</sup> *preferring the poore and wise child to an old and foolish King, that will not be admonished; and taking recognizance of all <sup>e</sup> that hope to rest in his holy hill, to contemne as vile euery vngodly person, and to honour those (bee they poore or rich, young or old) that feare the Lord.*

*Thus shall it be done to the man whom the king of heauen and earth will honour; and whom will he honour but such as <sup>f</sup> honour him? especially such as begin to remember their Creator in the <sup>g</sup> daies of their youth, and consecrate their first fruits vnto his seruice; to whom in the*  
sun-

to the Reader.

sun-set of their age, it will be no offence of minde, but the ground o: true and euerlasting consolation, that from their childhood they haue been trained in the knowledge of the <sup>a</sup> Scriptures, which is onely able to make them wise vnto saluation: that, with Dauid, they haue sought betime to <sup>b</sup> cleanse their waies by taking heede thereto according to Gods word, <sup>c</sup> hiding it in their heart to preserve them from sinning against him: that they haue called for <sup>d</sup> wisdome, and cryed after vnderstanding, sought her as siluer, and searched for her as for treasure; watched daily at her gates and giuen attendance at the <sup>e</sup> postes of hir doores: seeing then it will appeare, that he that findeth her, findeth life, and obtaineth fauour of the Lord; but he that sinneth against her hurteth his owne soule, and all that hate her loue death.

Let vs heare the end of all; sow vnto the <sup>g</sup> spirit, that of the spirit wee may reape life euerlasting: seeke the <sup>h</sup> Lord while he may be found, call vpon him while he is neere: let vs <sup>i</sup> know euen in this our day the things that belong vnto

our

<sup>a</sup> 2 Tim. 3. 15.

<sup>b</sup> Psal. 119. 9.

<sup>c</sup> ver. 11.

<sup>d</sup> Prou. 2. 3, 4.

<sup>e</sup> Pro. 8. 33.

ver. 34. & 35.

<sup>g</sup> Gal. 6. 8.

<sup>h</sup> Esay 55. 6.

<sup>i</sup> Luk. 19. 42.

## An admonition

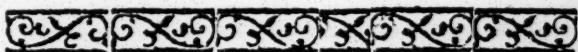
<p>4 Iob 22. 21, 22.</p> <p>l Psal. 34. 11.</p> <p>m Isay 2. 3.</p> <p>n A&amp;. 10. 33.</p> <p>o Heb. 2. 13.</p> <p>p 1 Thes. 2. 20. Phil. 4. 1.</p> <p>q 1 Tim. 4. 16.</p>	<p>our peace ; so acquainting our selues with God &amp; making peace, <sup>k</sup> by receiuing at his mouth the law of our life, and laying vp his werds in our heart, that wee may haue assured and euerlasting prosperitie. Let the voice of euery faithfull Minister be, Come <sup>l</sup> yee children, hearken vnto me, and I will teach you the feare of the Lord: and of the people among themselues, <sup>m</sup> Come let vs goe vp vnto the house of the Lord &amp;c. and to their minister, <sup>n</sup> We are all here present before God, to heare all things that are commanded thee of God. Happy people in such a Pastor, and happy minister in such a flocke ; who may say with Christ another day, <sup>o</sup> Behold here am I and the children whom God hath giuen mee ; therefore <sup>p</sup> his ioy, his glory, and his crowne ; because, by the blessing of God vpon his ministerie, <sup>q</sup> partakers with him of the same ioyfull and glorious crowne.</p>
--	---

Euen so ; let the Lord Iesus walke in the midst of his golden candlestickes, and by the starres that are in his right hand, Guide all his chosen children

*to the Reader.*

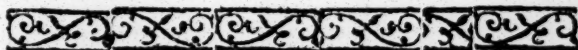
*children to true and everlasting blessed-  
nesse.*

*E. C.*



*H E B. 13. 17.*

*Obey them that haue the rule ouer  
you, and submit your selues : for they  
watch for your soules, as they that must  
giue account ; that they may doe it with  
ioy, and not with grieffe : for that is un-  
profitable for you.*













# THE GVIDE VNTO TRVE

BLESSEDNES.

## SECTION I.

*Of mans happinesse, in acquaintance  
with God, making himselfe knowne  
to vs in his word, written.*

### 1. Question



*What is it that all men  
doe, and ought chiefly  
to desire?*

*Answer. That, be-  
ing to liue a while in  
this world, and for euer in another,  
they may be, both here and hereafter,  
<sup>a</sup> truly blessed.*

B

2. Q. Wherein

<sup>a</sup> Num. 23. 10  
Psal. 106. 4.



2 *Q. Wherein consisteth this true blessednesse of man?*

A. Not in <sup>a</sup> himselfe, nor in any other created thing, but onely in <sup>b</sup> God his Creator, who alone, being infinite, is able to fill the heart of man.

3. *Q. How may man find happines in God?*

A. By <sup>c</sup> acquaintance, and fellowship with him, who is the fountaine of blessednes: <sup>d</sup> so knowing him, or rather being knowne of him, that hee may <sup>e</sup> serue him, and be <sup>f</sup> accepted of him, <sup>g</sup> honor him, and be honored by him.

4. *Q. God being inuisible, how may we come to know him?*

A. The inuisible things of God are reuealed vnto mankinde, partly by his <sup>h</sup> workes, to leaue all without excuse, but chiefly by his <sup>i</sup> word to guide vs to saluation.

5. *Q. Where is that sauing word of God to be had?*

A. In the writings of the holy Prophets & Apostles, commonly called the <sup>k</sup> Scriptures of the old and new Testament.

<sup>a</sup> Eccles. 1. 2.

<sup>b</sup> Psal. 37. 4.

& 73. 25.

<sup>c</sup> Iob. 22. 21.

<sup>d</sup> Ioh. 17. 3.

Gal. 4. 9.

<sup>e</sup> Eccles. 12. 13.

<sup>f</sup> 2 Cor. 5. 9.

<sup>g</sup> 1 Sam. 2. 30.

<sup>h</sup> Ps. 19. 1. &c.

Rom. 1. 20.

<sup>i</sup> Psal. 19. 7.

&c.

Iob 22. 22.

Ioh. 6. 68.

<sup>k</sup> Ioh. 5. 39.

2. Tim. 3. 15.

6. Q. *Is there not also an unwritten word of God?*

A. No : For howsoever <sup>a</sup> at the first the whole word of God was delivered without writing, by immediate reuelation or tradition, yet since that <sup>b</sup> God commanded the Scriptures to be written, the Church hath beene <sup>c</sup> directed vnto the *Scriptures only* for the sauing knowledge of God.

<sup>a</sup> Heb. 1. 1.  
Num. 12. 6.

<sup>b</sup> Exod. 34. 27

<sup>c</sup> Esay 8. 20.  
Luc. 16. 29.

3<sup>1</sup>.

7. Q. *By whom was this word written?*

A. 1. The old Testament by *Moses*, and the <sup>d</sup> *Prophets*, who delivered the same vnto the Church of the Iewes :

<sup>d</sup> Rom. 3. 2.

2. The new Testament by the *Apostles & Euangelists*, <sup>e</sup> by whom it was delivered to the Church of the Gentiles.

<sup>e</sup> Rom. 1. 16.  
Reuel. 1. 11.

8. Q. *In what language did they write?*

A. In the language best knowne vnto the Church : the Prophets in *Hebrew*, the Apostles in *Greeke*. In which tongues onely they are, for the letter, to be held authenticall.

9. Q. *What shall we thinke of the bookes called Apocrypha?*

B 2.

A. That

a Rom. 3.2.

A. That they are bookes, of good vse and esteeme in the Church, *for direction of manners*; but not to be acknowledged as *rules of faith*; since they were neither written in *Hebrew*, the language of the Church before Christ, nor euer receiued into the Canon of Scripture by them, <sup>a</sup> to whom alone, in those times, the Oracles of God were committed.

b 2 Pet. I. 20.  
21.

10. 2. *Seeing the Apostles and Prophets were men, how can their writings be accounted the word of God?*

c 2 Tim. 3.16.

A. Because they proceeded <sup>b</sup> not from the will or minde of man, but holy men of God spake and wrote as they were moued by the holy Ghost: in which regard the <sup>c</sup> whole Scripture is said to be by *diuine inspiration*.

11. 2. *How may it appeare that the Scriptures were inspired by God?*

A. 1. By the *testimony of the Church*, both before Christ and since.  
2. By *arguments vn-answerable*, taken from the antiquity, the maiesty of the stile, the truth of prophecies &c.

3. And

3. And most effectually, by the *testimony of the same holy spirit*, that inspired them, <sup>a</sup> who inclineth our hearts to beleue what is reuealed in them.

a : Cor. 2. 10.  
& 14. 37.  
1 Ioh. 2. 20.

12. *Q. Are the Scriptures plaine, and easie to be vnderstood?*

A. 1. Vnto those <sup>b</sup> whose eyes the God of this world hath blinded, <sup>c</sup> all things in Scripture, belonging to the sauing knowledge of God, are *darke and difficult*.

b 2 Cor. 4. 3.  
4.

c 2 Pet. 3. 5.  
Ioh. 8. 43.

2 But vnto such as are by grace <sup>d</sup> enlightened, and made willing to vnderstand, howsoeuer <sup>e</sup> some things remaine obscure to exercise their diligence, yet the *fundamentall doctrines* of faith and precepts of life, are all <sup>f</sup> *plaine and perspicuous*.

d Ps. 119. 18.  
Pro. 14. 6.

e 2 Pet. 3. 16.

f Pro. 8. 9.

13. *Q. What need is there then of an interpreter?*

A. 1. To <sup>g</sup> *unfold* obscure places.  
2. To <sup>h</sup> *inculcate and apply* plaine texts.

g Acts 8. 31.

h 2 Pet. 1. 12.  
1 Cor. 14. 3.

14. *Q. How are the Scriptures to be interpreted.*

B 3

A. By



<sup>a</sup> Nehem. 8. 8.

*A.* By the <sup>a</sup> *Scriptures themselves*, according to the *Analogie of faith*, and the scope and circumstances of the present place.

<sup>b</sup> 2 Tim. 3. 16.

15. *Q. What is the use of Scripture?*

*A.* It serueth, and is <sup>b</sup> *profitable*,  
 { To teach truth,  
 { To conuince errour,  
 { For correction of vice,  
 { For direction to good life,  
 { For <sup>c</sup> *comfort* in affliction, &c.

<sup>c</sup> Rom. 15. 4.

## SECT. II.

*Of the Doctrine of the Scriptures,  
 touching God himselfe.*

1. *Q. How do the Scriptures guide  
 vs to the saving knowledge  
 of God?*

*A.* By reuealing vnto vs all necessarie truths, concerning

{ 1. *God himselfe.*

{ 2. *His workes.*

2. *Q. What doe the Scriptures teach  
 vs concerning God himselfe.*

*A.* Four

A. Foure things ; and first that  
<sup>a</sup> there is a God.

a Heb. 11. 6.

3. Q. What proofes are there of this  
 truth, besides the testimonie of Scrip-  
 tures ?

A. Diuers, taken from

1. Gods workes of <sup>b</sup> creation, espe-  
 cially the soule of man.

b Zech. 12. 1.

2. His workes of prouidence, chief-  
 ly his <sup>c</sup> apparant iudgements on the  
 wicked.

c Psal. 9. 16.  
 & 58. 10. 11.

3. The common consent of all Nati-  
 ons, who rather worship any god,  
 or gods, then none at all.

d Esa. 33. 14.

4. The <sup>d</sup> terrors of conscience, which  
 make the most vngodly miscre-  
 ants, will they, nill they, to ac-  
 knowledge, and <sup>e</sup> tremble at him,  
 &c.

e Psal. 53. 5.  
 & 14. 5.

4. Q. What is the second thing that  
 the Scripture teacheth concerning God ?

A. What God is, viz. <sup>f</sup> a Spirit ;

f Ioh. 4. 24.

1. Most <sup>g</sup> simple, without mixture, or  
 composition.

g 1 Ioh. 1. 5.

2. <sup>h</sup> Eternall, without beginning, or  
 end.

h 1 Tim. 1.  
 17.

3. <sup>i</sup> Infinite, without comprehen-

i 1 Kings 8.  
 27.

a Iam. 1. 17.

b Gen. 17. 1.

c Exod. 33.  
23. & 34. 5.

d Iud. 13. 18.

e Deut. 6. 4.  
Esa. 46. 9.Psal. 82. 6.  
Exod. 7. 1.  
1 Cor. 8. 5.  
Phil. 3. 19.

sion of place, or thought.

4. <sup>a</sup> *Constant*, without shadowe of change.5. <sup>b</sup> *Absolute*, in power, holines, and glory.5. 2. *How then can he be known of vs, being incomprehensible?*A. We onely see his <sup>c</sup> *backe parts*, not his *face*, and conceiue of him by his *names*, expressing what an one hee is to vs; not in his <sup>d</sup> *glorious nature*, onely knowne vnto himselte.6. Q. *What is the third thing which is taught vs concerning God?*A. That there is onely <sup>e</sup> *one God* and no more; as also both nature teacheth, guiding all things to one principle; and reason acknowledgeth, admitting but one that is infinite, and independant.7. Q. *How is it then that many in Scripture are called Gods?*A. The name *Elohim*, or *God*, is sometimes improperly giuen to other things, either as they <sup>f</sup> *participate of God his communicable attributes*, or as they are <sup>g</sup> *abusiuely set up by man in* the

the place of God ; but <sup>a</sup> vnto vs there is but one God and Lord, vnto whom therefore the name *Iehouah* is in Scripture incommunicably appropriated.

8. Q. What is the fourth thing that we are taught concerning God?

A. That in this one simple and vndiuided Godhead, we must acknowledge and adore, <sup>b</sup> three distinct persons, coessentiall, and coequall, to wit, the Father, the Sonne, and the holy Ghost.

9. Q. What is the Father?

A. The first person in the Trinitie, <sup>c</sup> hauing foundation of personall subsistence from none other.

10. Q. What is the Sonne?

A. The second person, <sup>d</sup> hauing foundation of personall subsistence from the Father, <sup>e</sup> of whom he is eternally begotten.

11. Q. What is the holy Ghost?

A. The third person, hauing foundation of personall subsistence from the Father and the Sonne, <sup>f</sup> from both whom he eternally proceedeth.

12. Q. How may the distinction of these per-

a i Cor. 8. 6.

b Mat. 3. 16.  
17. & 28. 19.  
i Ioh. 5. 7.

c Ioh. 5. 26.

d Ioh. 5. 26.

e Psal. 2. 7.  
P. o. 8. 22. & c.

f Ioh. 14. 26.  
\* & 15. 26.



persons be conceived?

A. 1. In relation and order of subsistence betwixt themselves as hath beene shewed.

2. In order and manner of working in the creatures, wherein

a Ioh. 5. 17.  
19.

b Ioh. 1. 3.  
Heb. 1. 2.

c Gen. 1. 2.  
1 Cor. 12. 11.

1. The<sup>a</sup> *originall* of the action is ascribed to the Father.

2. The<sup>b</sup> *wisedome*, and manner of working to the Sonne.

3. The<sup>c</sup> *efficacie* of operation to the holy Ghost.

In a word, God the Father, in the Sonne, by the holy Ghost, worketh all things.

### SECT. III.

Of the doctrine of the Scriptures touching the workes of God: and first touching his eternall decree.

1. 2. **W**hat are wee taught in Scripture concerning the workes of God?

d Psal. 135. 6.  
Eph. 1. 11.

A. That God, <sup>d</sup> as from eternity hath decreed

decreed, so in time, and euerlastingly hee accomplisheth, all things, vnto the full execution of that his decree.

2. Q. How may we take a view of the workes of God?

A. 1 Generally, in all his creatures:

2. Specially, in the chiefe of his creatures,

Viz. { Angels, and  
Men.

3. Q. What is the decree of God concerning all creatures?

A. It is his eternall and vnchangeable counsell and purpose, <sup>a</sup> fore-ordaining all things vnto his owne glory.

a Pro. 16. 4.  
Rom. 11. 36.

4. Q. What is the decree of God touching Angells and men?

A. It is his free appointment, <sup>b</sup> fore-ordaining them to a certaine, and euerlasting estate, for his owne glory.

b 1 Thess. 5. 9.

5. Q. What is that euerlasting estate?

A. It is twofold, according to the parts of this his decree, which are

c Ibid.

1 Election, that is, <sup>d</sup> appointment of some Angels, and men, vnto <sup>e</sup> euerlasting glory and blessednesse, for

d 1 Tim. 5. 21.

e Rom. 9. 23.

<sup>a</sup> Ephes. 1. 6.  
<sup>b</sup> Mat. 25. 41.  
 Rom. 9. 22.  
<sup>2</sup> Tim. 2. 20.

for the <sup>a</sup> praise of his goodnes.  
<sup>2</sup> *Reprobation*, that is, <sup>b</sup> appointment of some Angels, and me vnto *eueralsting dishonour*, for the glory of his iustice.

## SECT. IIII.

*Of the execution of Gods decree and first of Creation.*

1. Q. **H**ow doth God execute this his decree?

A. By 2. actions, viz.  $\left\{ \begin{array}{l} \text{Creation, \&} \\ \text{Providence.} \end{array} \right.$

2. Q. *What is Creation?*

<sup>c</sup> Gen. 1.  
 Heb. 11. 3.

A. Gods <sup>c</sup> making all things of nothing, for his owne glory very good, in the first sixe daies of the world.

3. Q. *How did God create Angels?*

<sup>d</sup> Col. 1. 16.  
<sup>e</sup> Iob. 4. 18.

A. Hee made them all at the first <sup>d</sup> very good, and glorious spirits; yet <sup>e</sup> mutable.

4. Q. *When did God create man?*

<sup>f</sup> Gen. 1. 26.

A. In the <sup>f</sup> sixt & last day of creation.

5. Q. *How, and whereof did God make man?*

A. I He

A. 1. Hee formed his <sup>a</sup> *body* of the  
dust of the earth :

a Gen. 2. 7.

2. Hee <sup>b</sup> breathed in his face the  
breath of life ; so making him  
a *living soule*.

b Ibid.

6. Q. *How many of mankinde did God  
create at the first ?*

A. 1. Onely <sup>c</sup> *one man Adam*:

c Gen. 2. 7.

2. Out of him , and for him,  
<sup>d</sup> *one woman Eve* ; so made hee  
them Male, and Female.

d Gen 2. 21.

22.  
Mal. 2. 15.

SECT. V.

*Of Providence , sustaining , dispo-  
sing and employing all creatures,  
especially Angels.*

1. Q. **T** *Hus farre of Creation, what  
is Providence ?*

A. The continuall care, which God  
exerciseth vpon his creatures, once  
made, <sup>e</sup> *for the sustaining, and disposing*  
of them.

e Psa. 119. 91

2. Q. *How doth God sustaine all crea-  
tures ?*

A. He



a Heb. 1. 3.

b 2 Pet. 3. 4.

c Psal. 36. 6.  
& 104. 27. &c.d Gen. 7. 3.  
& 8. 21. 22.

e Luk. 20. 36.

f Act. 17. 28.

Psal. 36. 6.

1 Tim. 4. 10.

g Gen. 1. 28.

Eccl. 1. 4.

A. Hee *upholdeth* them all in their *being* <sup>a</sup> by his *mighty word* : and thus

Partly by the *continuation of particu* <sup>wh</sup>  
*lars*, either for the whole time <sup>of</sup> *ris*

this world, as <sup>b</sup> *heaven*, and *he* <sup>ga</sup>  
*uenly bodies*, earth and other ele <sup>an</sup>

ments, &c. or for the time of *li* <sup>the</sup>  
*allotted*, as all <sup>c</sup> *liuing creatures*. <sup>the</sup>

Partly, by *propagation of kinde*, where <sup>for</sup>  
by <sup>d</sup> *creatures*, euen of *shortest con*

*tinuance*, doe *successiue*ly abide <sup>cre</sup>  
*vnto the end of the world*.

3. 2. *How are Angels upheld in their* <sup>to</sup>  
*being*?

A. They are all *sustained* by the <sup>rie</sup>  
*power of God*, so that they shall <sup>c</sup> *ne* <sup>of</sup>  
*uer dye*, or *returne to nothing*. <sup>of</sup>

4. 2. *How are men upheld?*

A. Two waies : and first, as all o  
*ther bodily creatures*, partly by *main* <sup>the</sup>

*tenance of* <sup>e</sup> *euery mans life* here on earth <sup>the</sup>

for the time *allotted* by *God him*

*selfe* : partly by <sup>s</sup> *propagation of kinde* <sup>in</sup>  
*vnto the end of the world*, through <sup>ti</sup>  
*the blessing of procreation*.

5. 2. *How secondly?*

A. As Angels, after a sort : *God* <sup>fi</sup>  
*provi*

providing, that when the <sup>a</sup> body of man returneth to the earth, from whence it was taken, yet *the soule perissheth not*, but returneth to God that gaue it: yea that the <sup>b</sup> *same body also*, and euery part thereof, is *preserued in the graue*, and *shall be ioyned* entire to the soule at the last day, so to continue for euer; as shall be shewed.

a Eccl. 12.7.

b Job. 19.26.  
27.

6. Q. *How doth God dispose of his creatures?*

A. He *guideth*, and *employeth* them, to those *seuerall ends*, and *uses*, whereby they may best <sup>c</sup> *serue* vnto his glorie, and the good of themselues, and of their fellow creatures; <sup>d</sup> *especially* of man.

c Psal. 119.91

d Psa. 8.4. &c.

7. Q. *How doth God dispose of Angels?*

A. Two waies: the first respecting *their euerlasting condition*: the second *their employment*.

8. Q. *How did God dispose of Angels, in regard of their euerlasting condition?*

A. Diuersly; according to the parts of his fore-mentioned decree: for first, hee *suffered the reprobate Angels*

a 2 Pet. 2. 4.

b Inde vers. 6.

c Math. 18. 10

d 2 Cor. 11.

14.

e Job. 1. 6.

f Luk. 2. 13.

g Job. 1. 6.

h Heb. 1. 14.

Psal. 34. 7.

&amp; 91. 11.

i 2 King. 19.

35.

voluntarily and maliciously, without any temptation, <sup>a</sup> to fall into that unpardonable sinne of <sup>b</sup> Apostasie, and so into damnation irrecoverably; who are called Diuels, reserued in euermlasting chaines vnder darknesse, vnto the iudgement of the great day.

9. Q. How did God dispose of elect Angels?

A. He confirmed them in their well-being, that they might <sup>c</sup> neuer fall by sinne from their first blessed estate, which are called <sup>d</sup> Angels of light, <sup>e</sup> sonnes of God, <sup>f</sup> heauenly souldiers, &c.

10. Q. How doth God imploy Angels?

A. He useth them all, <sup>g</sup> both good and euill Angels, as his seruants, and ministers, for the accomplishment of his will and worke.

11. Q. How are good Angels imployed?

A. 1. To be as a <sup>h</sup> guard and garrison vnto the Elect of mankinde, for their comfort and protection.

2. To <sup>i</sup> resist and punish the wicked.

12. Q. How are euill Angels employed?

A. 1. In

- A. 1. In <sup>a</sup> trying and exercising the  
godly.  
2. In <sup>b</sup> seducing and <sup>c</sup> tormenting  
the wicked.

<sup>a</sup> 2 Sam. 24. 1.  
with 1 Chro.  
21. 1.  
Ephes. 6. 12.  
<sup>b</sup> 1 Kin. 2. 21,  
22.  
<sup>c</sup> 2 Cor 4. 4.  
<sup>c</sup> Luk. 12. 20.

SECT. VI.

Of the Providence of God, disposing  
of man in this world, and of the  
state of Innocencie.

1 Q. **H**ow doth God dispose of  
man?

A. As of that creature, <sup>d</sup> in whom  
above all other, he intendeth to set  
forth the glory of his wisdom, pow-  
er, and goodnesse: and therefore the  
Scriptures doe most plentifully de-  
clare the dealing of God with man, both  
in the time of this world, and for ever  
hereafter.

<sup>d</sup> Prou. 8. 31.  
<sup>e</sup> Psal. 8. 3. & c.  
1 Cor. 9. 9, 10.  
Ioh. 1. 3, 4.

2 Q. How doe the Scriptures set forth  
the dealing of God with man, in the time  
of this world?

C

A. In



A. In a threefold estate, (*viz.*)

1. The state of *Innocencie*.

2. The state of *corruption and miserie*, and

3. The state of *Redemption*.

<sup>a</sup> Eccles. 7. 31.

<sup>b</sup> Rom. 3. 23.

<sup>c</sup> 1 Pet. 2. 9.  
<sup>d</sup> Psal. 130. 8.

The <sup>a</sup> first commonly had and lot of all mankinde, both elect and reprobate, without difference: <sup>b</sup> the second seizing on all men naturally, but abiding without recouerie onely on the reprobate: the third <sup>c</sup> proper to the elect. All which doe *make way* vnto that finall and *euermlasting estate* of honour, or dishonour, fore-appointed vnto all men; beginning at the end of this life, perfected at the day of Iudgement, and continuing for euer in the world to come.

3 Q. *What is the state of Innocencie* as

<sup>d</sup> Gen. 1. 27.  
<sup>e</sup> & 2. 8.

A. The holy and happy condition of mankinde, <sup>d</sup> created by God after his owne image, and <sup>e</sup> placed by him in Paradise.

4 Q. *Wherein did that image of God chiefly consist.*

A. In foure singular excellencies *viz.*

- 1 A <sup>f</sup>reasonable & immortall soule.  
 2 True wisdom and holinesse, adorning the soule, & wherein especially he resembled his maker.  
 3 A <sup>h</sup>body endued with beautie, strength, and immortalitie, answerable to the soule.

<sup>f</sup> Iob 10. 12.  
 Ioh. 1. 4.

<sup>g</sup> Psal. 51. 6.  
 Ephes. 4. 24.

<sup>h</sup> 1 Cor. 11 7.

- 4 <sup>i</sup> Dominion over the creatures.

<sup>i</sup> Gen. 1. 28.

5 Q. What happinesse had man, thus created and placed?

A. The image of God, in wisdom, and true holinesse, shining in him <sup>k</sup> without teinture or blemish, he enjoyed full fruition and assurance of the <sup>l</sup> fauourable and blissefull presence of his Creator, together with absolute <sup>m</sup> contentment in himselfe, and seruice from all the creatures <sup>n</sup>, to whom as their Lord, he gaue their originall names.

<sup>k</sup> Math. 5. 8.

<sup>l</sup> Psal. 17. 15.

<sup>m</sup> Gen. 2. 25.

<sup>n</sup> Gen. 2. 19, 30

6 Q. What imployment had man in this state?

A. A twofold imployment, viz.

- 1 Outward, <sup>o</sup> to till and dresse the Garden.

<sup>o</sup> Gen. 2. 15.

- 2 Spirituall, to <sup>p</sup> worship and serue God his Creator, and procure his

<sup>h</sup> Ibid. v. 16,  
 17.

owne euerlasting blessednes, where to hee was fitted with *freedome of will*, & abilitie for perfect obedience vnto God, according to the tenor of the *covenant of workes*?

7 Q. *What was the tenor of the covenant of workes?*

A. The *substance of the morall Law* written in the hearts of our first parents, with the *promises of blessednes* to them, if they should continue in obedience, and *threatnings of death and damnation*, if they should transgress.

8 Q. *How doth it appeare that the law was written in their hearts?*

- A. 1. By the effect of it in them both who immediately after the fall, were forced by the one<sup>a</sup> guilt of conscience, (not yet otherwise charged) to hide themselves from Gods presence.
2. By the<sup>b</sup> remainders thereof in all mankind, who euen without the law, are by light of nature a law vnto themselves.

<sup>a</sup> Gen. 3. 8.

<sup>b</sup> Gen. 4. 6.  
Rom 2. 14, 15.

9 Q. *How was the covenant of workes sealed?*

A. B.

A. By the two sacramentall trees, planted for that purpose in the midst of the garden, viz.

The one, <sup>c</sup> the tree of life, assuring life and glory, vpon condition of obedience.

<sup>c</sup> Gen. 2.9.

The other, the <sup>d</sup> tree of knowledge of good and euill, sealing death and damnation in case of disobedience.

<sup>d</sup> & ver. 17.

SECT. VII.

Of the state of Corruption and miserie: and first of the Fall of man.

1 Q. **T**Hus farre of the state of Innocencie: what is the state of corruption and misery?

A. The fearefull condition whereinto in Adam <sup>c</sup> all mankinde fell, by transgressing and violating the covenant of workes.

<sup>c</sup> Gen. 3.1. &c.  
Eccles. 7. 31.

2 Q. What are we to consider herein?

A. Two things,  $\left\{ \begin{array}{l} 1. \text{The causes,} \\ 2. \text{The effect, of the} \\ \text{fall of man.} \end{array} \right.$   
to wit,

C 3

3 Q. To



3 Q. To whom doth the consideration of the causes direct vs?

A. To three parties, differently concurring to the fall of man,

- viz. { 1. God permitting.  
2. Satan tempting.  
3. Man yeelding, and falling.

4 Q. How did God permit the fall of man?

A. Not by <sup>a</sup> instilling into him any euill, or taking from him any abilitie vnto good; but

- { 1 <sup>b</sup> Suffering Satan to tempt him.  
2 <sup>c</sup> Leauing man to the libertie, and mutabilitie of his owne will, not hindering his fall by supply of grace.

5 Q. Why did God permit mans fall?

A. He did it in great wisdom, <sup>d</sup> make way for the glory both of his mercy in those that shall bee saued by Christ, and of his iustice in those that shall perish for their sinnes; yet <sup>e</sup> without wrong to any, <sup>e</sup> being not bound to his creature to vphold him from falling by his grace.

6 Q. How did Satan tempt man?

A. Being

<sup>a</sup> 1sm. i. 13.  
<sup>i</sup> 1oh. 2. 16.

<sup>b</sup> 2 Sam. 24. 1.  
with 1 Chro.  
21. 1.  
<sup>c</sup> 2 Chro. 32.  
31.

<sup>d</sup> Rom 11 32.

<sup>e</sup> Rom. 11. 35.

A. Being himselfe fallen, in enuy of Gods glory, and mans happinesse, he <sup>f</sup> subtilly addressed himselfe, in the serpent, <sup>g</sup> first to the woman, the weaker sex, and after by her vnto the man, <sup>h</sup> pretending greater loue, and care of their well-doing, then was in God.

f Gen. 31. &c.  
g 2 Cor. 11. 3.  
h Tim. 2. 14.

b Gen. 3. 5.

7 Q. Whereto did he tempt them?

A. To infidelitie, vnthankfulnesse, ambition, and so to flat disobedience, in eating the forbidden fruit; as the meanes to attaine to an higher degree of blessednes.

8 Q. How did they yeeld to the temptation, being created good?

A. Being left by God to the <sup>i</sup> mutabilitie of their owne will, they <sup>k</sup> voluntarily enclined vnto that euill, wherunto they were tempted; thereby not onely <sup>l</sup> loosing for themselues the image and fauour of God, but withall <sup>m</sup> depriving their posteritie of that blessed estate, and <sup>n</sup> plunging them into the contrary.

i Gen. 3. 6.  
k Eccles. 7. 31.

l Gen. 3. 7.

m Rom. 3. 23.  
n Rom. 5. 12.

9 Q. How could all their posteritie fall with them?

A. Being in their loines, who were

by Gods appointment to *stand* or *fall* in that tryall, not as singular persons onely, but also as *heads of mankind*, \* we all rooke part with them, both in *this fall*, and in the *wofull effect* therof.

<sup>a</sup> Rom. 5. 18,

19.

<sup>1</sup> Cor. 15. 22.

### SECT. VIII.

*Of the consequents of the Fall: and first of Sinne.*

1 Q. **W**hat is the effect of this fall?

A. That which in Scripture is called the <sup>b</sup> *image of Adam*, the <sup>c</sup> *old man*, the <sup>d</sup> *flesh*, &c.

<sup>b</sup> Gen. 5. 3.

& 6. 3.

<sup>c</sup> Ephes. 4. 22.

<sup>d</sup> Ioh. 3. 6.

<sup>e</sup> Rom. 5. 12.

*Viz.* the <sup>e</sup> *state* } 1. Of sinne:  
2. By, and for sin, of death.

2 Q. What is sinne?

A. A <sup>f</sup> *sweruing from the law* of God, making the sinner <sup>g</sup> *guilty* before God, and liable to the curse of the law.

<sup>f</sup> 1 Ioh. 3. 4.

<sup>g</sup> Gen. 4. 7.

3 Q. How is mankind in the state of sinne,

*sinne, since the fall?*

*A.* Euery one, *naturally descending* from Adam, besides the guilt of that first sinne committed in Paradise,

1. Is <sup>h</sup> conceiued and borne in *originall corruption*.

2. Liuing in this world, sinneth also <sup>i</sup> actually; yea of himselfe <sup>k</sup> can doe nothing but sinne; <sup>l</sup> neither is *any thing pure vnto him*.

4 Q. *What is originall corruption?*

*A.* It is the *defacing of Gods image*, consisting chietely in wisdom and holinesse, and the *impression of the contrary* <sup>m</sup> image of Satan, called <sup>n</sup> Concupiscence, consisting

1. In an vtter <sup>o</sup> *disabilitie*, and <sup>p</sup> *enmitie* vnto that which is good:

2. In <sup>q</sup> *pronenesse* vnto all manner of euill.

5 Q. *In what part of our nature doth it abide?*

*A.* In the *whole man* and euery part.

1. <sup>r</sup> Darkning or <sup>s</sup> misleading the vnderstanding:

2. <sup>t</sup> Benumbing, or <sup>u</sup> abusing the conscience:

3. En-

*b* Psal. 51. 5.

*i* Gen. 6. 5.

Esa. 48. 8.

*k* Ier. 13. 23.

Math. 7. 18.

*l* Tit. 1. 15.

*n* Ioh. 8. 41. & c

*n* Rom. 7. 7.

Iam. 1. 14.

*o* Rom. 7. 18.

*p* & 8. 7.

*q* Rom 7. 14.

*r* Eph. 4. 17,

18, 19.

*s* Esay 44. 20.

*t* Tit. 1. 15.

Ephes. 4. 19.

*u* Mar. 10. 20.

1 Cor. 8. 7.



<sup>a</sup> Rom. 7. 23.  
 Rom. 6. 20.  
<sup>b</sup> Ephes. 4. 18.  
<sup>c</sup> Iam. 4. 1.  
 Gal. 5. 17.  
 Ioh 15. 16.

<sup>d</sup> Math. 5. 29,  
 30.

<sup>e</sup> Ro. 6. 12, 13.  
 & 3. 13. &c.

<sup>f</sup> Iam. 3. 9.

<sup>g</sup> Ioh. 1. 9.  
<sup>h</sup> Rom. 2. 15.  
<sup>i</sup> Rom. 2. 14.

<sup>k</sup> Rom. 5. 14.

3. <sup>a</sup> Enthralling and <sup>b</sup> hardening the will.

4. <sup>c</sup> Disturbing and disordering the affections.

5. Finally, making the bodily sense and members,

Either { 1. As <sup>d</sup> Porters to let in sinne, or  
 2. As <sup>e</sup> instruments to execute it.

6 Q. *Is the image of God then wholly defaced in man?*

A. No: For he <sup>f</sup> remaineth still: creature *reasonable & capable of grace*, hauing the same parts, and faculties he had before, and in them some reliques of Gods image: as in the vnderstanding <sup>g</sup> *some light*; in the conscience sometimes <sup>h</sup> *right iudgement*; in the will, <sup>i</sup> *some liberty to good and euill in naturall and ciuill actions, and freedome in all things from compulsion &c.*

7 Q. *What is actuall sinne?*

A. It is sinne committed <sup>k</sup> *after the manner of Adams transgression*, to wit, a *particular breach* of Gods lawe, leauing

leaving a <sup>1</sup> *staine in the soule*, which pollureth the sinner, and disposeth him to further euill.

<sup>1</sup> Ier. 13. 23.

8 Q. *How is such sinne committed?*

A. Two waies, viz. by

- |   |                               |   |                                |
|---|-------------------------------|---|--------------------------------|
| { | 1. <i>Omission of dutie</i>   | { | whether<br>it be<br>forbidden; |
|   | required:                     |   |                                |
| { | 2. <i>Commission of euill</i> | { |                                |
|   | required:                     |   |                                |

1. Inwardly, in the <sup>m</sup> *understand-  
ing, will, or affection*, or

<sup>m</sup> Gen. 6. 5.  
<sup>m</sup> Matth. 15. 19.

2. Outwardly, in <sup>a</sup> *word or deede*.

<sup>n</sup> Esay 3. 8.

9 Q. *By what degrees do men proceed in the committing of actuall sinne?*

A. <sup>o</sup> *Temptation offered*, <sup>p</sup> *concupiscence taking liking conceiueth*, wherevpon ensueth the committing or birth of sinne; by custome and continuance wherein, the heart finally is <sup>q</sup> *hardened*.

<sup>o</sup> 2 Sam. 11. 2.  
<sup>p</sup> Psal. 7. 14.  
<sup>l</sup> Iam. 1. 14, 15.

10 Q. *What are the different kindes of actuall sinne?*

A. They are many, but wee may reduce them to these five, viz.

<sup>q</sup> Heb. 3. 13.

1. <sup>r</sup> *Partaking with others sins*.

<sup>r</sup> Esay 6. 5.  
<sup>s</sup> Psal. 19. 12.  
<sup>t</sup> 1 Cor. 8. 7.

2. <sup>t</sup> *Sinnes of ignorance, or of an <sup>r</sup>erring conscience*.

3. Sinnes

<sup>a</sup> Rom. 7. 19.

<sup>b</sup> Psal. 19. 13.  
& 50. 21.

Ecclel. 8. 11.

<sup>c</sup> Heb. 6. 4,  
5, 6. & 10. 29.  
Mar. 3. 29, 30.

<sup>d</sup> Rom. 7. 14.

<sup>e</sup> Ro. 13. 3, 4, 5.

<sup>f</sup> Ro. 2. 14, 14.

Ioh. 1 9.

<sup>g</sup> Esay 44. 28.

<sup>h</sup> Act. 3. 18.

& 4. 27, 28.

3. <sup>a</sup> Sinnes of *knowledge*, through *infirmittie*.

4. <sup>b</sup> Sinnes of *presumption* and *obstinacie*:

5. <sup>c</sup> The *vpardonable sinne against the holy Ghost*.

II Q. *Doe all naturall men alike commit all these kindes of sinne?*

A. No; for though <sup>d</sup> all are alike *disposed* vnto all manner euill, hauing in their corrupt nature the *seedes* of euery sinne, yet doth God, for the good of humane societie, *restraine* many from notorious crimes, by <sup>e</sup> feare of shame and punishment, desire of honour and reward &c.

12 Q. *How doth God imploy men in this state of sinne?*

A. 1. Hee *guideth* them, partly by the <sup>f</sup> *light of nature*, and partly, by <sup>g</sup> *common graces* of the Spirit, vnto many actions profitable for humane societie, and for the *outward seruice* of God.

2. He <sup>h</sup> *ouer-ruleth* their euill and sinfull actions, so that thereby they bring to passe *nothing, but what*

what his hand and counsell had  
before determined for his owne  
glory.

SECT. IX.

Of the second Consequent of the Fall,  
viz. Death: and of the leauing  
of Reprobates in this fearefull  
state.

1 Q. How is man by sinne in the  
state of death?

A. By the iust sentence of God, de-  
liuering him <sup>i</sup> for sinne, into the power  
both of corporall and eternall death,  
signified by <sup>k</sup> expelling our parents out  
of Paradise, and debarring them of the  
Sacramentall tree of Life.

<sup>i</sup> Rom. 5. 12.

<sup>k</sup> Ge. 3. 22, &c.

2 Q. What are we to understand by  
corporall death?

A. The <sup>1</sup> separation of the soule  
from the body, with all euils that attend  
thereon, or make way thereto, as  
<sup>m</sup> sorrow, sicknes, sharme, scrutide, pe-  
nurie, &c. yea euen <sup>n</sup> blessings are cur-  
sed

<sup>l</sup> Gen. 3. 19.  
Eccles. 12. 7.

<sup>m</sup> Deut. 28.  
15. &c.  
<sup>n</sup> Mal. 2. 2.



<sup>a</sup> Pſal. 69. 22.

<sup>b</sup> 2 Theſſ. 1. 9.

<sup>c</sup> 2 Tim 2 26.

Ephes. 2. 2.

<sup>d</sup> Heb. 10. 27.

ſay 33. 14.

<sup>e</sup> Deut. 27. 26.

Rom. 1. 31.

& 3. 20.

<sup>f</sup> Act. 17. 30

& 14. 16.

*ſed, and <sup>a</sup> proſperitie cauſeth ruiue.*

3 Q. *What is eternall death?*

A. It is the finall <sup>b</sup> ſeparation of the whole man, in hell for euer, from Gods fauourable preſence and fellowſhip; together with preſent <sup>c</sup> bondage vnder Satan, <sup>d</sup> helliſh horrors, and ſuch like fore-runners of damnation.

4 Q. *By what law doth God proceede in this puniſhment?*

A. By the law of workes, firſt written in the heart of Adam, and vttered to his eare, in Paradife, and ſince more ſolemnely publiſhed, and fully expreſſed by Moſes and the Prophets, <sup>e</sup> for the diſcoverie of ſinne, and the puniſhment due thereto.

5 Q. *How commeth it to paſſe, that the reprobate abide, without recoverie, in this ſtate of ſinne and death?*

A. Becauſe <sup>f</sup> the Lord doth not grant vnto them the benefit of Redemption, and grace of faith and repentance vnto life, but ſuffereth them to runne on in ſinne deſeruedly vnto condemnation.

6 Q. *How doth God ſuffer them ſo to runne*

runne into condemnation?

A. In a diuers manner:

{ Some reprobates dying infants;  
{ Others of riper yeeres: of which  
later sort,

{ 1. Some are not called,

{ 2. Others called.

7 Q. How doth God deale with reprobates dying infants?

A. Being once conceiued, they are in the <sup>s</sup> state of death, by reason of the sinne of Adam imputed, and of originall corruption cleauing to their nature, wherein also dying, they perish; as (for instance) the children of Heathen parents; for touching the<sup>n</sup> children of Christians, we are taught to account them holy.

g Rom. 5.14.

b 1 Cor. 7.14.

8 Q. How doth God deale with those of riper yeeres uncalled?

A. Being naturally possessed<sup>i</sup> with ignorance and vanity, he<sup>k</sup> giueth them vp to their owne lusts, to commit sin without remorse, with greedinesse, in a reprobate minde, vntill the<sup>l</sup> measure of sinne being fulfilled, they are cut off.

i Ephes. 4.18.

19.

k Rom. 1.26.

28.

l Gen. 15.16.

Psal. 69.27.

9 Q. How doth God deale with such reprobates

*reprobates as are called?*

f Heb. 4. 1, 2.

1 Cor. 10. 1,  
2. & c.

t Heb. 6. 4, 5.

u Act. 8. 13.

x 2 Cor. 2. 6.

y Heb. 6. 6.

A. He *vouchsafeth* them the *outward* <sup>t</sup> *meanes* of saluation, giuing farther to some of them some <sup>t</sup> *illumination*, a <sup>u</sup> *temporary faith*, some outward *holinesse*, and *taste of heauen*; whom yet he *suffereth* to *fall away*, and the meanes of grace to become a <sup>x</sup> *sauour of death* vnto them; yea some of these doe <sup>y</sup> *fall*, euen to the sinne unpardonable.

#### SECT. X.

*Of the state of Redemption by the Couenant of Grace: and of the foundation thereof, viz. the Mediator.*

I Q. **T**O come to the state of Redemption, how doth God recover his Elect out of the state of sin and death?

z Ro. 3. 23, 24.

A. By the <sup>z</sup> *newe Couenant* of Grace.

2 Q. What

2. Q. *What is the Covenant of Grace?*

A. Gods <sup>a</sup> *second contract* with mankind, after the fall, for the *restoring* of him into his *faunour*, and to the *state of happinesse*, by the meanes of a <sup>b</sup> *Mediator*.

a Gal. 3. 21. 22

b Iob 33. 24.  
1 Ioh. 2. 1. 2.

3. Q. *How doth this covenant differ from that of workes?*

A. In this chiefly, that the Covenant of *workes* requireth of euery man, in his *owne person*, <sup>c</sup> *perfect obedience*, & in default, for <sup>d</sup> *satisfaction*, euerlasting *punishment*: but the Covenant of *grace* <sup>e</sup> *admitteth payment*, & *performance*, by another, in behalfe of so many as *receiue* it. Thus this Covenant <sup>f</sup> *abolisheth not*, but is the *accomplishment*, and *establisment* of the former.

c Deut. 27. 26.  
d Ezek. 18. 4.  
Gal. 3. 10. 12.

e Ibid. ver.  
13. 14.

f Rom. 3. 3.  
& 10. 4.

4. Q. *When was this Covenant of grace first plighted betweene God and man?*

A. Immediately after the fall, in Paradise, in that <sup>g</sup> *promise* giuen concerning the *womans seede*; God in vn-speakeable mercy propounding the *remedie*, before hee pronounced *sen-*

g Gen. 3. 15

D

tence



tence of iudgement.

5. *Q. What are we to consider in this couenant of grace?*

A. Two things, to wit.

1. The *foundation*, which is the *Mediator*:

2. The *application* thereof, for saluation, vnto the Elect.

6 *Q. What need was there of a Mediator?*

A. Betweene parties so disagreeing, the *one* of finite nature *offending*, the *other* of infinite nature *offended*, the *one* vtterly disabled to <sup>a</sup> do any the least good, or <sup>b</sup> *satisfie* for the least sinne, the *other* requiring perfect <sup>c</sup> *obedience* and <sup>d</sup> *satisfaction*, <sup>e</sup> what agreement could there be without a *Mediator*?

7. *Q. In this case, what was the Mediator then to doe?*

A. 1. To <sup>f</sup> pay all our debt, and satisfie Gods iustice, by a <sup>g</sup> price of infinite valew:

2. To purchase, and merit for vs Gods <sup>h</sup> fauour, and kingdome, by a most <sup>i</sup> absolute and perfect obedience.

8. *Q. What an one must bee be, that should*

<sup>a</sup> 2 Cor. 3. 5.

<sup>b</sup> Iob. 9. 3.

<sup>c</sup> Deut. 7. 26.

<sup>d</sup> Mat. 18. 34.

<sup>e</sup> 1 Sam. 2. 25.

<sup>f</sup> Esay 53. 5. 6.

<sup>g</sup> Iob. 33. 24.

<sup>h</sup> 1 Tim. 2. 6.

<sup>i</sup> Ephes. 1. 6.

<sup>j</sup> Rom. 5. 19.

Should undertake this mediation?

A. He must be.

1. *Man*, of *kinne* to our nature offending, that<sup>a</sup> in & for the same, he might both *satisfie*, & purchase, & withall, <sup>b</sup> perfectly *iust* without exception.

2. <sup>c</sup> *God*, that hee might giue *worth* and *efficacie* to his *satisfaction* and *obedience*; and withall <sup>d</sup> the *Sonne* to make vs *children* vnto his heauenly Father.

9. 2. How many Mediators are there?

A. Onely <sup>e</sup> *one*: for though <sup>f</sup> *other* are so called, yet are they onely <sup>g</sup> *Ministers* of the word, not *Authors* of the worke of reconciliation.

10. 2. When was the Mediator giuen?

A. 1. If wee regard Gods decre<sup>h</sup>, *from all eternitie*.

2. If the *vertue* and *efficacie* of his mediation, as soone as need was, euen <sup>i</sup> from the *beginning of the world*.

3. If his *manifestation* in the flesh, in the <sup>k</sup> *fulnesse of time*; from whence we now reckon more then 1600. yeares.

a Rom. 8. 3.

i Cor. 15. 21.

Heb. 2. 14.

15. 16.

b i Ioh. 3. 5.

c Act. 10. 28.

d Heb. 1. 10.

e i Tim. 2. 5.

f Deut. 5. 5. 31.

Gal. 3. 19.

g 2 Cor. 5. 19.

Iob. 33. 23.

h Ephes. 1. 4.

i Reu. 13. 8.

k Gal. 4. 4.

i Tim. 2. 6.

## SECT. XI.

*Of Iesus Christ, his Person, Offices,  
and twofold estate, of Humiliati-  
on, and Exaltation.*

I. Q. **W** *Ho is this Mediator be-  
tween God and man?*

A. <sup>a</sup> Iesus, the eternall son of God, made man of the flesh of the *Virgin Mary*, the promised *Messiah*, or *Christ*, whom the <sup>b</sup> *Fathers expected*, the *Prophets foretold*, whose <sup>c</sup> *life, death, resurrection and ascension*, the *Euangelists describe*, whose <sup>d</sup> *word preached*, vnto this day, *subdueth the world*; finally whom wee <sup>e</sup> *looke for* from heauen to be the *Iudge of quicke and dead*.

2. Q. *Is there no neede of any other Mediator for vs vnto Christ?*

A. No. For he is <sup>f</sup> *next of kinne*, most <sup>g</sup> *mercifull*, most *faithfull*, and <sup>h</sup> *able perfectly to saue all those that come to God through him*.

3. Q. *What doe the Scriptures teach vs touching Christ?*

A. Two

<sup>a</sup> Luke. 2. 21.

<sup>i</sup> Tim. 2. 5.

<sup>b</sup> Ioh. 1. 45.

& 8. 56

<sup>c</sup> 1 Ioh. 1. 1.

Acts 1. 1.

<sup>d</sup> 1 Tim. 3. 16.

<sup>2</sup> Cor. 10. 4.

<sup>e</sup> Act. 10. 42.

<sup>f</sup> Iob. 19. 25.

<sup>g</sup> Heb. 2. 17.

<sup>h</sup> & 7. 25.

A. Two things { 1. His person ;  
2. His office.

4. Q. What are wee taught touching the person of Christ ?

A { 1. His two { The Godhead,  
natures viz. { And manhood :  
2. The hypostaticall, or personall vnion of both, into one Immanuel.

5. Q. How is the Godhead of Christ proued ?

A. Not onely by abundant <sup>a</sup> testimonies of Scripture, but also by his miracles, especially the <sup>b</sup> raising of himselfe from death, together with the <sup>c</sup> continuance and conquest of the Gospell, and that <sup>d</sup> not by carnall power or policie, but onely by the power of his spirit, and <sup>e</sup> patient suffering of his Saints.

6. Q. How doth it appeare that Christ was man ?

A. Besides manifold <sup>f</sup> predictions, and cleare testimonies, it is abundantly proued by plentifull experiments ; especially by his <sup>g</sup> partaking of humane infirmities, and suffering of death.

D 3

7. Q. Be-

<sup>a</sup> Esay 7.14.  
& 9.6. &c.

<sup>b</sup> Rom. 1.4.

<sup>c</sup> Act. 5.39.

<sup>d</sup> Zech. 4.6.

<sup>e</sup> Rey. 12.11.

<sup>f</sup> Gen. 3.15.

1 Tim. 2.5.  
&c.

<sup>g</sup> 1 Pet. 3.18.  
Heb. 2.14.



7. Q. Being very man, how could he be without sinne?

a Lu. 1. 34. 35.

A. Because hee was not begotten after the ordinarie course, by man, but <sup>a</sup> formed of the onely substance of the Virgin, and that substance, in the conception sanctified, by the holy Ghost.

8. Q. What is the personall union of these two natures?

b Ioh. 1. 14.  
Heb. 2. 16.

A. The <sup>b</sup> assuming of the humane nature (having no subsistence in it self) into the person of the Sonne of God, and in that person uniting it to the Godhead; so making one Christ, <sup>c</sup> God and man.

c Mat. 1. 23.

d 1 Tim. 2. 5.

9. Q. What is the office of Christ?

A. The <sup>d</sup> Mediator-ship, which being one, hath yet three denominations from three severall functions.

Propheticall.  
viz. { Priestly.  
{ Kingly.

10. Q. What is his Propheticall office?

e Esay 61. 1.

Mat. 27. 8. 10.

Ioh. 17. 26.

f Math. 3. 37.

i Pet. 3. 19.

A. The office of <sup>e</sup> instructing his Church: which he did and doth performe two waies, viz.

1. Outwardly, as <sup>f</sup> before his incarnation

tion

tion by the *Prophets, Priests, and Scribes* of the Old Testament, and in the *daies of his flesh* in his <sup>a</sup> owne person, as a <sup>b</sup> *Minister of the Circumcision*, (but with the <sup>c</sup> *authoritie of the Law-giuer*) so *since* vnto the worlds end <sup>d</sup> by his *Apostles and Ministers*, <sup>e</sup> called and fitted by him for that purpose?

2. Inwardly by the <sup>f</sup> ioynt operation of his holy Spirit.

11. Q. *What is the Priestly function of Christ?*

A. It is that whereby hee <sup>g</sup> appeareth and reconcileth God to his Elect.

1. *Performing* for them absolute <sup>h</sup> obedience to the whole Law of God.

2. *Offering* himsele vnto his Father, <sup>i</sup> a sacrifice propitiatory for all their sinnes.

3. <sup>k</sup> *Appearing* euer at the right hand of God to make *intercession* for them.

12. Q. *What is the kingly office of Christ?*

A. It is the exercise of that <sup>l</sup> power giuen him by God ouer all, and <sup>m</sup> possession of all, for the <sup>n</sup> spirituall go-

D 4 uernment,

a Heb. 2. 3.

b Rom. 15. 8.

c Math. 7. 29.

d 2 Cor. 4. 6.

& 5. 19. 20.

e Eph. 4. 11.

f Luk. 24. 49.

Act 16. 14.

Ioh. 16. 14.

g Heb. 5. 1. 5

&c.

h Rom. 5. 19

i 2 Cor. 5. 21.

k Heb. 9. 24

l Ioh. 2. 7. 2

Rom. 8. 34

Heb. 12. 24.

m Psal. 110. 1

n Mat. 28. 18.

Psal. 2. 8. &c

o Eney 9. 6. 7.

a Psal. 45. 5.

uerment, and saluation of his *Elect*,  
and for the <sup>a</sup> *destruction* of his and  
their *enemies*.

13. Q. *In what state did Christ, God  
and man, performe this threefold office?*

A. In a two-<sup>51</sup>. *Humiliation*, and  
*fold estate*, viz. of *Exaltation*.

14. Q. *What was his estate of humi-  
liation?*

b Phil. 2. 7. 8.

A. It was the <sup>b</sup> *base condition* of a  
*seruant*, whereto he *humbled* himselfe  
from his *conception* to his *croffe*, and so  
vntill the time of his *resurrection*.

15. Q. *What is his estate of Exalta-  
tion?*

c Phil. 2. 9.

Heb. 2. 9.

d Act. 2. 24.

e Eph. 4. 8 &amp;c.

f 1 Pet. 3. 22.

g Mat. 25. 31.

A. His <sup>c</sup> *glorious condition*, begin-  
ning at the instant of his <sup>d</sup> *resurrection*,  
and comprehending his <sup>e</sup> *Ascension*,  
<sup>f</sup> *sitting* at the right hand of God, and  
<sup>g</sup> *second comming* in glory to iudge the  
world.

SECT.

SECT. XII.

*Of the Application of the Couenant of Grace, and first of our Union with the person of Christ.*

1. **Q** *Hitherto of the Foundation of the Couenant of Grace, viz. the Mediator: What is the application of it?*

A. The communicating thereof for saluation to euery one of Gods Elect, in the moment of his regeneration giuing him <sup>a</sup> *part in Christ* the Mediator, and all his *benefits*.

a Heb. 3. 14.

2. **Q** *What part hath euery regenerate person in Christ hereby?*

A. <sup>b</sup> { 1. *Union with Christs person.* }  
 { 2. *Communion of graces.* }

b 1 Cor. 1. 30.

3. **Q** *How are we united to Christ his person?*

A. We are *incorporated*, and made *members* of the mysticall body whereof Christ is *head*; which the Scripture figureth, as by other resemblances

c Eph. 4. 16.  
 & 5. 30.



a Eph. 5. 32.  
Item. Cantic.  
the whole  
booke.

ces, so especially vnder the <sup>a</sup> similitude of marriage.

4. Q. *How may wee conceiue of this our marriage with Christ?*

A. We are to conceiue therein, as in outward marriage.

1. The consent of parents and parties.

2. The manner. } of coniunction.

3. The meanes. }

5. Q. *What consent of parents is there in this marriage?*

A. Only Gods donation, who being the alone parent of both parties (as in the <sup>b</sup> mariage of the first Adam) giveth,

1. <sup>c</sup> Christ to vs, as a Sauour.

2. <sup>d</sup> Vs to Christ, as a people to be saued.

6. Q. *What consent of parties is there?*

A. 1. Christ consenteth to take vs as his owne spouse, which he witnessed especially by taking <sup>e</sup> our flesh vpon him, that he might be our <sup>f</sup> Immanuel, or God with vs.

2. We being <sup>g</sup> drawne of God, and <sup>h</sup> prepared by the friends of

b Gen. 2. 22.

c Ioh. 3. 16.  
d Ioh. 17. 6. & c  
Heb. 2. 13.

e Heb. 2. 14

f Math. 1. 23.

g Ioh. 6. 44.

h 2 Cor. 11. 2.

of the Bridegroom, do<sup>a</sup> consent to take Christ as our Lord and Husband, as wee profess by taking his<sup>b</sup> name and<sup>c</sup> yoke vpon vs.

<sup>a</sup> Can. 7. 10.  
<sup>Hof.</sup> 2. 16.

<sup>b</sup> Esay 44. 5.  
<sup>c</sup> Mat. 11. 29.

7. Q. What is the manner of this our coniunction?

A. Mystically, that is to say:

[Real, in respect of the things conioined, our very nature, body and soule, being coupled to the body and soule of Christ, (so that wee are<sup>d</sup> members of his body, of his flesh, and of his bones) and thereby also to the<sup>e</sup> diuine nature: yet not corporall, but spirituall, in regard of the meanes whereby this coniunction is wrought.

<sup>d</sup> Eph. 5. 30.

<sup>e</sup> 1 Cor. 1. 30.

8. Q. What are the meanes of this spirituall coniunction?

A. On Christs part, his holy<sup>f</sup> Spirit, <sup>g</sup> giuen by him vnto euery member of his body, as the<sup>h</sup> soule of spirituall life, and fountaine of supernaturall grace; in which respect, <sup>i</sup> he that is ioyned to the Lord, is said to be one spirit.

<sup>f</sup> 1 Ioh. 4. 15.

Rom 8. 9.

<sup>g</sup> Gal. 4. 6.

1 Ioh. 3. 24.

& 4. 13.

<sup>h</sup> Gal. 5. 25.

1 Cor. 15. 45.

1 1 Cor. 6. 17.

9. Q. What

9. Q. *What is the spirit of Christ?*

A. The holy<sup>a</sup> Ghost, truly *residing*, and powerfully<sup>\*</sup> *working* in all those that are Christs, <sup>c</sup> *deriued* vnto them from him, and <sup>d</sup> *knitting* them inseparably vnto him.

10. Q. *Is the holy Ghost giuen vnto none, but such as are thus ioyned vnto Christ?*

A. The Holy Ghost is considered three waies :

1. As the Authour of all *excellencie*, euen in common gifts of *nature* and *reason*, as <sup>c</sup> *strength* and *courage*, <sup>e</sup> *Artes & Sciences*, <sup>s</sup> *Policie* and *Gouernment*, &c. In which sence hee is *giuen to many* that neuer heard of Christ.

2. As the Author of <sup>h</sup> *spirituall* gifts, so called, because, being sanctified, they are *meanes* of edification, as the power of working miracles, healing, languages, &c. yea a <sup>i</sup> *tast of the heavenly gift*, and *of the good word of God*, and *of the powers of the world to come*. In which sence, he is *giuen to sundry reprobates*, that are

a 1 Cor. 3. 16.

b Rom. 5. 5.

c Rom. 8. 2.

d 1 Cor. 12. 13

Eph. 2. 18.

& 4. 4.

e Iud. 14. 6.

f Exod. 31. 3.

g 1 Sam. 11. 6

h 1 Cor. 12. 1. 4.

i Heb. 6. 4. 5.

are called, as hath been shewed.

3. As the Author of the *perpetuall, effectuall, and <sup>a</sup> vitall influence of saving grace* from Christ the head, to euery true member of his body. In which sense, <sup>b</sup> *the world cannot receiue or know him*, but he is bestowed on the <sup>c</sup> *Elect onely*, and those *truly regenerated*, and conuer-  
ted vnto the Lord.

a Ioh 6. 63.

b Ioh. 14. 17.

c 1 Pct. 1. 2.

II. 2. But on our parts, what meanes is there of this coniunction?

A. Onely faith; which yet is <sup>d</sup> *not of our selues*, but the gift of God, and of all other the first, and most generall effect and instrument of the <sup>e</sup> spirit of Christ, <sup>f</sup> *disposing* and inabling vs, so to imbrace and cleaue vnto him, as

d Eph. 2. 8.

e 2 Cor. 4. 13.

Gal. 5. 5. 22.

f Eph. 3. 16. 17

1. To <sup>g</sup> *receiue* from God by him, whatsoeuer benefites and graces.

g Rom. 5. 2.

2. To <sup>h</sup> *returue* to God in him, all holy and thankful obedience.

b Col. 2. 7.

Gal. 5. 6.

SECT.



## SECT. XIII.

*Of our Communion with Christ, in regard of his Prophetickall office, by the Reuelation of the Couenant of Grace; and of the first outward meanes of Reuelation; viz. the Gospell preached.*

I. Q. **W**hat is our communion with Christ?

A. It is our participation of the benefits, flowing from his seuerall offices. For being made *one* with him, we are thereby <sup>a</sup> possessed of all things that are his, as the wife of the wealth of her husband, the <sup>b</sup> branch of the sap of the roote, and the <sup>c</sup> members of sense and motion from the head. In which regard the whole Church is called also <sup>d</sup> Christ, and the seuerall members <sup>e</sup> Christians.

2. Q. What are the benefits which we partake

<sup>a</sup> Reu. 2. 28.  
Col. 2. 10.

<sup>b</sup> Ioh 15. 5.  
<sup>c</sup> Eph. 4. 15. 16.

<sup>d</sup> 1 Cor. 12. 12  
Gal. it. 3. 16.  
<sup>e</sup> Act. 11. 26.

partake with Christ, flowing from his offices?

A. They are the fruits of his *Prophetieall, Priestly, & Kingly* functions, whereby, as he is<sup>a</sup> made to vs of God, *wisdom, righteousness, sanctification, and redemption*, so we also by him after a sort, become<sup>b</sup> *Prophets, c Priests and Kings.*

a 1 Cor. 1.30.

b Act. 2.17.18.

c 1 Pet. 2.9.

Reuel. 5. 10.

3. Q. What fruite receiue we by the *Prophetieall function* of Christ, to make vs *Prophets*?

A. The<sup>d</sup> *Reuelation* of Gods covenant of grace, whereby Christ is made unto vs of God, *wisdom*, and we<sup>e</sup> *wise* for our owne and others *saluation*.

d Math. 11.27

& 16. 17.

Ioh. 4. 21.

Psal. 25. 14.

e 2 Tim. 3. 15.

1 Ioh. 5. 20.

4. Q. Touching this *reuelation* what are we to consider?

A. Three things, viz.

the { *Meanes* whereby } it is im-  
       { *Manner*, how, } parted.  
       { *Subjects* to whom }

5. Q. What are the *meanes* whereby God reuealeth his covenant?

A. They are of two sorts:

{ 1. outward, viz. } 1. the Word, and  
   { 2. inward. } 2. the sacraments.

6. Q. What

6. Q. What is here meant by the word, the first outward meanes?

a<sup>m</sup> Rom. 10. 8.

b Acts. 20. 32.

c Pro. 3. 18.

d Ioh. 6. 68.

2 Tim. 1. 10.

A. The Gospell preached, called the <sup>a</sup> word of faith, and of <sup>b</sup> grace; containing ( <sup>c</sup> as a second tree of life ) the promise of <sup>d</sup> life and saluation, by Christ the Mediator, which is the substance of the Couenant of grace.

7. Q. In what part of the Scripture is the Gospell contained?

e Heb. 13. 8.

Rom. 10. 6.

f Gen. 3. 15.

& 49. 10.

g Heb. 10. 1.

h Rom. 16. 25.

26.

i Heb. 9. 15.

& 8. 8. &c.

A. <sup>e</sup> Both in the old and the new Testament: in the former, more sparingly, and darkly, vnder <sup>f</sup> obscure promises and <sup>g</sup> shadowes of legall ceremonies, proper to the Jewes; but in the latter, most <sup>h</sup> plainly and plentifully, in the cleere declaration both of the truth and fruit<sup>e</sup> of Christ, already exhibited to all nations. In which regard especially, it is termed a <sup>i</sup> new Couenant of Testament.

8. Q. To what part of Gods word is the Gospell opposed?

k Gal 3. 10.

A. To the Law, which containing the <sup>k</sup> tenor of the fore-mentioned Couenant of workes, is notwithstanding this latter Couenant of grace, often vrged

vrger in the <sup>a</sup> Scriptures, especially of the olde Testament.

9 Q. *What vse is there of the Law, the Gospell being published?*

A. Not as of a <sup>b</sup> cause, properly working faith and grace (for that belongeth onely to the <sup>c</sup> Gospell) but yet as of a needfull *preparatiue* thereunto, that being <sup>d</sup> humbled by the Law, seeing our selues not <sup>e</sup> capable of saluation by the couenant of workes, wee may be forced to <sup>f</sup> flie to the remedy, offered vnto vs in the grace of the Gospell.

10 Q. *What need is there of the preaching of the Gospel, seeing we may read it?*

A. Because, though <sup>g</sup> foolishnesse to the world, it is the <sup>h</sup> ordinance of God, and his <sup>i</sup> power to saluation: and wee haue need to haue the word not onely propounded in grosse, but also <sup>k</sup> expounded, diuided, and applyed by the ministry, for that end by Christ ordained.

a Rom. 1. 18.

Deut. 27. 26.

Ezek. 18. 4. 5.

&c.

Leuit. 18. 5.

b Gal. 3. 12.

c Acts 20. 24.

Ephes. 1. 13.

d Rom. 8. 15.

e Gal. 3. 11.

f Matt. 11. 28.

g 1 Cor. 1. 21.

h Deut. 18. 17

&c.

i Rom. 1. 16.

k Rom. 10. 14.

Gal. 3. 2.

Acts 8. 30. 31.

2 Tim. 2. 15.



## SECT. XIV.

*Of the second outward meanes, viz.  
the Sacraments.*

1 Q. **T**O proceede to the other outward meanes : What are Sacraments ?

<sup>a</sup> Rom. 4. 11.

<sup>b</sup> 1 Cor. 11. 23

<sup>c</sup> Gal. 3. 27.

A. <sup>a</sup> Seales annexed <sup>b</sup> by God, to the word of the Couenant of Grace, to instruct, assure, & <sup>c</sup> possesse vs of our part in Christ, and his benefits, & to binde vs in all thankfull obedience vnto God in him, and in loue vnto all Saints.

2 Q. How doth God by the Sacraments assure vs of his mercies in Christ ?

<sup>d</sup> 1 Cor. 10. 4.

<sup>e</sup> 2 Cor. 1. 20.

A. By exhibiting to the worthy receiuer, by such outward signes, whether elements, or actions, as himselfe for releefe of our weaknesse hath prescribed, whole <sup>d</sup> Christ, God and man, with all his benefits ; in <sup>e</sup> whom all the promises of God are, Yea and Amen.

3 Q. How do they bind vs vnto God ?

A. Wee receiuing them as pledges of

of his infinite loue in Christ, doe thereby *professe* our selues <sup>f</sup> bound to expresse our *thankfulnes*, by all duties to his Maiestie; and for his sake <sup>s</sup> one to another.

f Col.2.6.7.

g Eph.4.3.3.5

4 Q. *What Sacraments bee there of the Couenant of Grace?*

A. They are of two sorts: viz.

1. Some of the olde Testament, before Christs comming.
2. Other of the new, vnder Christ.

5 Q. *What Sacraments were there of the olde Testament?*

A. Besides diuers <sup>n</sup> extraordinarily giuen, & seruing but for a season, there were *two* of ordinary and perpetuall vse, from their institution vntill the coming of Christ (to which those other may be referred) viz.

h 1 Pet. 3.20.  
21.  
i Cor.10.1.2.  
3.4.

1. <sup>i</sup> Circumcision, for entrance into the Couenant.
2. <sup>k</sup> The Passeouer, for continuance and confirmation therein.

i Gen.17.10.  
&c.  
Deut.30.6.  
k Exod. 12.3.  
&c.  
l Cor.5.7.

9 Q. *What Sacraments bee there of the new Testament?*

A. Onely two: to wit.

1. Baptisme, succeeding in the place of Circumcision.  
 2. The Supper of the Lord, answering to the Pasche.

7 Q. How doe these Sacraments of the new Testament differ from those of the olde?

A. In respect

1 Rom. 4. 11.

1 Cor. 10. 2.

3. 4.

1 Not of the Author, God; the substance, Christ; or the receiuers, the people of God; which are in both the same:

m Mat. 28. 19.

20.

n 1 Cor. 11. 26

o 2 Cor. 3. 9.

But of <sup>m</sup> continuance, <sup>n</sup> euidence, easie performance, and efficacie; in all which, <sup>o</sup> these of the new Testament haue great preheminence.

## SECT. XV.

### Of Baptisme.

1 Q. **W**hat is Baptisme?

A. The former Sacrament of the new Testament, by the <sup>q</sup> washing of water, representing the powerfull <sup>r</sup> washing of the bloud, and <sup>s</sup> spirit

q Eph. 5. 26.

r 1 Cor. 6. 11.

Heb. 10. 22.

*spirit of Christ; and so sealing our <sup>r</sup> new birth, and entrance into the Couenant of grace.*

*f* Ioh. 3. 5.  
Ticus 3. 5.

*2 Q. How was this Sacrament ordained and brought into the Church, in the place of Circumcision?*

*A. At the <sup>r</sup> commandement of God, by the ministry first of <sup>a</sup> Iohn, therefore called the Baptist: after, sanctified and confirmed by our Sauour Christ himselfe, being <sup>x</sup> baptized by Iohn, and giuing <sup>y</sup> commission to his Apostles and Ministers, to continue the same in his Church vnto the end.*

*t* Ioh. 1. 33.  
*u* Marth. 3. 1.

*x* Marth. 3. 13.  
*y* Matt. 28. 18.

*3 Q. What are the necessarie and essentiall parts of this Sacrament?*

*A. Two: viz.*

*1. The outward element of <sup>z</sup> water, together with the action of <sup>a</sup> washing, that is, dipping or sprinkling the party baptized, <sup>b</sup> In the name of the Father, the Sonne, and the holy Ghost.*

*z* Ioh. 1. 31.  
*a* Eph. 5. 26.  
Acts 8. 36. & c.  
& 2. 41.  
*b* Mat. 28. 19.

*2. The spirituall thing signified, viz. the <sup>c</sup> blood and <sup>d</sup> spirit of Christ, washing away both the <sup>e</sup> guilt and <sup>f</sup> filthinesse of sinne.*

*c* Heb. 9. 14.  
*d* 1 Cor. 6. 11.  
*e* Acts 2. 38.  
*f* Ezek. 36. 25.



4 Q. Doth this spirituall washing alwaies accompanie the outward action?

A. No: for howsoever God for his part, doe euer <sup>s</sup> offer it at the present vnto all, yet doe the <sup>h</sup> Elect onely effectually partake the spirituall benefit; and that <sup>i</sup> then first, when by the spirit and faith they are vnited vnto Christ: from which time, baptisme once receiued, remaineth a <sup>k</sup> fountain alwaies open for sin and for uncleannesse.

5 Q. How farre forth doth Baptisme cleanse the Elect from sinne?

A. From <sup>l</sup> all sins, as well actuell as originall, as well committed after Baptisme, as before: and that <sup>m</sup> perfectly, in respect of the guilt, although <sup>n</sup> imperfectly, and by degrees, in respect of the pollution and power of sinne.

6 Q. Who are to be admitted to this Sacrament?

A. Whosoever are outwardly comprehended in the Couenant: whether they be,

1. of riper yeeres <sup>o</sup> conuerted to the profession of the faith: or
2. <sup>p</sup> children borne of Christian parents.

<sup>g</sup> Ezek. 24. 13.

<sup>h</sup> 1 Pet. 1. 2.

<sup>i</sup> Cor. 10. 2. 5.

<sup>j</sup> Gal. 3. 27.

<sup>k</sup> Zech. 13. 1.

<sup>l</sup> 1 Cor. 6. 9.  
10. 11.

<sup>m</sup> 1 Ioh. 1. 7.

<sup>n</sup> Psal. 51. 7.

<sup>o</sup> Esay 1. 18.

<sup>p</sup> 1 Ioh. 3. 10.

<sup>q</sup> Psal. 51. 2.

<sup>o</sup> Acts 8. 37.

<sup>p</sup> 1 Cor. 7. 14.  
Acts 2. 39.

SECT. XVI.

Of the Lords Supper.

1 Q. **W**hat is the Lords Supper?

A. It is the other Sacrament of the new Testament, wherein God by the *signes of bread and wine*, signifieth, sealeth, and exhibiteth to euery faithfull receiuer, the *body and blood* of Christ for his *spirituall nourishment* and *growth* in Christ, and so confirmeth him in the Couenant of Grace.

2 Q. How was this Sacrament instituted in stead of the Passeouer?

A. Our Lord Iesus Christ <sup>a</sup> in the night that he was betrayed, <sup>r</sup> immediately after hee had eaten the Passeouer with his Disciples, did both *himselfe* with them *celebrate* this holy Sacrament, and withall <sup>r</sup> *gine charge* for continuance of the same in the Church vntill his second comming; in which regard it is called the <sup>d</sup> *Lords Supper*.

3 Q. What are the essentiall parts of this Sacrament?

A. As of all other Sacraments, two: to wit,

q. 1 Cor. 11. 23  
r. Matth. 26.  
26. & c.

f. 1 Cor. 11.  
24. 25. 26.

f. 1 Cor. 11. 20

u Mat. 26. 26.  
27. 28.

x Ibid.

y Ioh. 6. 50. 51

Verse 54.

z Matt. 26. 26.

a I Cor. 11. 27.

b Verse 29.

1. The outward signes, viz. the <sup>u</sup> elements of bread & wine, together with the actions of blessing & distributing, taking & communicating, according to our Saviours first institution.

2. The spirituall <sup>x</sup> things signified, viz. the body and bloud of Christ, sanctified and <sup>y</sup> giuen vs by God, and by faith receiued of vs, for the nourishing and preserving of our soules and bodies vnto eternall life.

4 Q. Is Christs body and bloud, together with the outward elements, receiued of all Communicants?

A. No: for howsoeuer they be <sup>z</sup> offered by God to all, yet are they receiued by such alone, as haue the hand of faith to lay hold on Christ. As for those that come without faith, they receiue <sup>a</sup> onely the outward elements, and that vnto <sup>b</sup> condemnation.

5 Q. Who are to be partakers of this Sacrament?

A. All baptized, who are of yeeres & sound iudgment to discern the Lords body, ought to repaire to this Sacrament: but those onely come worthily, who

who professing the true faith, haue duly <sup>c</sup> examined & prepared theselues.

c 1 Cor. 11. 28.

6 Q. How ought euery Christian coming to this sacrament, to examin & prepare himselfe, that he may come worthily?

A. By due search & triall of himselfe, whether he haue in him the conditions, by God required in worthy Communicants, viz.

<sup>d</sup> Faith grounded vpon knowledge, both of Gods will in generall, & this holy Sacrament in particular.

d 2 Cor. 13. 5.  
i Tim. 1. 15.

<sup>e</sup> Repentance of sins past, attended with true <sup>f</sup> loue of God, & of his <sup>g</sup> brethren.

e Heb. 10. 22.  
James 4. 8.  
f Zech. 12. 10.  
g 1 Cor. 16. 14

7 Q. How ought euery Christian thus prepared, to demean himselfe in receiving, and after?

A. 1. In the present action, with reuerence, intention & thansgiuing, <sup>h</sup> commemorating the Lords death, for the comfort & refreshing of his soule, & <sup>i</sup> offering vp himself soule & body as a sacrifice of thanks; in which regard it is called the Eucharist.

h 1 Cor. 11. 26

2. Afterward, continually endeavouring to finde an <sup>k</sup> increase of his faith in Christ, loue to God and all Saints, power

i Rom 12. 1.

k Col. 2. 6. 7.



l 2 Pet. 3. 18.

power to subdue sinne, & practize obedience, with all other <sup>1</sup> sauing and sanctifying graces.

## SECT. XVII.

Of the inward meanes of reuealing the Couenant of Grace, viz. the Spirit, and Faith.

1 Q. **W**Hat are the inward meanes whereby God reuealeth his Couenant of Grace?

A. They are 2. Viz.  $\left\{ \begin{array}{l} 1. \text{ The Spirit.} \\ 2. \text{ Faith.} \end{array} \right.$

2 Q. What is heere meant by the Spirit?

A. A speciall effect of the Spirit of Christ before-mentioned, dwelling in our hearts, testifying, on Gods part, his free loue, and gracious purpose touching our saluation in <sup>m</sup> particular, by <sup>n</sup> reuealing vnto vs what things are given to vs of God, and withall, guiding and furthering vs to the <sup>o</sup> knowledge of the whole will of God, deliuered in his word; called therfore the <sup>p</sup> spirit of wisdom or Reuelation.

m Psal. 35. 3.

n 1 Cor. 2. 12.

o Psal. 16. 7.

Ioh. 14. 26.

p Ephes. 1. 17.

3 Q. Doth the Spirit alwayes witnes the

*the loue of God vnto vs?*

A. The *witnesse* of the Spirit is  
 a *continuell*, yet it is <sup>r</sup> not *alwayes* with  
 like feeling and comfort *apprehended*,  
 because neither are our hearts *alwayes*  
 alike *purged, humbled and enlarged* to  
 receiue it, nor the sweet *promises* of the  
 Gospell (<sup>r</sup> whereon the Spirit ground-  
 eth this testimony) with like care *at-  
 tended on, and meditated.*

q Rom. 5. 5.  
 Eph. 1. 13. 14.  
 r Psal. 31. 12.  
 & ver. 7. 8.

f Esay 59. 21.

4 Q. *How may we discerne betweene  
 the perswasion of Gods Spirit, and the  
 presumption of our owne hearts?*

A. Among other, by these three  
 differences. *Viz.* that

f 1. Presumption giueth <sup>r</sup> *liberty* to  
 continue in sinne, but Gods spirit  
<sup>u</sup> *rebuketh* vs for euery sinne.

t Deut. 29. 19.

u Ioh. 16. 8.

2. Presumption <sup>x</sup> *relyeth* on Gods  
 loue, *not louing him*, but Gods spi-  
 rit maketh vs <sup>y</sup> *loue him because hee  
 hath loued vs first.*

x Ier. 3. 4. 5.

y Cant. 8. 6.

I Ioh. 4. 19.

3. Presumptiō is ioined with *self loue*  
 but Gods Spirit, reuealing his mer-  
 cy to vs, maketh vs <sup>z</sup> *abhor our selues.*

z Iob 42. 5. 6.

Ezek. 16. 62.

& 36. 31.

5 Q. *What meane you here by faith?*

A. That speciall *act* of faith, where-  
 by

a 1 Ioh. 5. 10.

by we <sup>a</sup> giue credit to the report of the word and Spirit of Christ, touching our saluation in particular, and so <sup>b</sup> set to our seale that God is true.

b Ioh. 3. 33.

6 Q. How are we brought to giue credit to the word and spirit?

c Rom. 10. 17

A. By the <sup>c</sup> ministerie of the same word, with the Sacraments annexed, and the power of the same spirit; by which onely meanes G O D worketh, and setteth on worke this grace of faith, in the hearts of his Children, from the generall promises of the Gospell, <sup>d</sup> particularly, and <sup>e</sup> undoubtedly to conclude their owne saluation.

d 1 Tim. 1. 15.

Ioh. 20. 28.

e Iob 19. 25.

1 Pet. 1. 13.

7 Q. Can all that haue faith, particularly, and undoubtedly resolue of their saluation?

A. 1. Many for a time rest secure in a flitting perswasion, which may appeare not to be true faith, in that it <sup>f</sup> purgeth not the heart.

f Acts 15. 9.

g Luk. 22. 32.

Rom. 11. 29.

2. The Elect hauing true faith, <sup>g</sup> neuer failing, and working in them sound assurance, must yet ordinarily <sup>h</sup> strine against doubting, and may <sup>i</sup> at times (falling into sinne, or some spiri-

h Mat 9. 24.

Luc 17. 5.

i Psal. 51. 12.

&amp; 31. 22.

&amp; 12. 5.

spirituall affliction, loose for a season, the ioy and feeling of this assurance.

SECT. XVIII.

Of the manner of reuealing the Covenant of Grace, viz. Vocation.

1 Q. **T**Hus much of the meanes: now what is the manner of reuealing the Covenant of Grace?

A. It is <sup>k</sup>Vocation, or Calling; when God by the means aforesaid, acquainting men with his gracious purpose of saluation by Christ, <sup>1</sup>inuiteth them to come vnto him.

k Rom. 8. 30.  
Heb. 3. 1.

1 Hos. 2. 14.

2 Q. Are there not different kindes of Calling?

A. Yes: there is a two-fold calling.

1. Effectuall, peculiar to those few that are *Elect*, whereby God (become in Christ their Father) doth not onely outwardly by his word inuite, but <sup>m</sup>inwardly also & powerfully, by his spirit, allure and winne their

m Gen. 9. 27.  
Psal. 65. 4.  
& 35. 14.  
Ioel 2. 32.  
Acts 2. 39.



their hearts to *cleaue* to him inseparably vnto saluation.

<sup>n</sup> Esay 48. 12.

<sup>o</sup> Matt. 22. 14.

2. <sup>n</sup> *Outward* onely, and ineffectuall, whereby <sup>o</sup> *many are called, who are not chosen*; as hath beene shewed.

3 *Q. How doth this latter differ from the former calling?*

<sup>p</sup> 1 Cor. 1. 2.

<sup>q</sup> 2 Tim. 2. 19.

A. Howsoever wee are to <sup>p</sup> iudge charitably of all outwardly called, because who among them are also inwardly called is onely <sup>q</sup> knowne to God; yet doth this outward calling differ from the former.

<sup>r</sup> Heb. 4. 2.

<sup>s</sup> Iude v. 19.

<sup>t</sup> Luk 8. 13.

<sup>u</sup> Acts 8. 13.

Rom. 9. 4. 5.

<sup>v</sup> 1 Ioh. 2. 19.

1 Cor. 1. 8. 9.

1. In that it is wrought onely by <sup>r</sup> *outward* meanes and *common illumination* without the <sup>s</sup> *spirit* of regeneration, or any portion of <sup>t</sup> *saving faith*.

2. In that they are admitted onely to an *outward* and <sup>u</sup> *temporarie league* of formall profession, <sup>x</sup> not to that *entire fellowship* with Christ, required vnto saluation.

## SECT. XIX.

*Of the Subiects, to whom the Covenant of Grace is revealed, viz. the Church.*

1. Q. **T**O come to the third thing propounded touching this Revelation, to whom doth God reveale his Covenant of Grace?

A. <sup>a</sup> Not to the world, but to his Church called out of the world.

2 Q. *What meane you by the Church?*

A. The whole number of Gods Elect, effectually called into <sup>b</sup> fellowship with Christ, by the meanes, and in the manner formerly mentioned; which wee professe to beleue vnder the title of the holy Catholike Church.

3 Q. *Where is this holy Catholike Church?*

A. Part already in heauen <sup>c</sup> triumphant in their Masters ioy, <sup>d</sup> waiting for the fulfilling of the number of their fellow-members, and their owne consummation

<sup>a</sup> Ioh. 14. 22.  
& 17. 9.

Matt. 11. 25.  
<sup>1</sup> Cor. 2. 8. & c.

<sup>b</sup> Eph. 5. 32.  
<sup>1</sup> Cor. 1. 9.

<sup>c</sup> Heb. 12. 23.  
Reu. 7. 14. & c.  
<sup>d</sup> Reu. 6. 9. 10.  
11.

e Reu. 1.9.  
& 13.11.

f 2 Tim. 4.7.8.

g Eph. 1.22.23  
Col. 1.18.  
h Col. 3.3.  
Psal. 83.3.

i Matt. 16.18.

k 1 Ioh. 1.19.

l Acts 2.42.  
Cant. 1.7.

m Acts 8.13.

*matian* in perfect blisse :

Part as yet <sup>e</sup> *militant* on earth in the seruice & warrefare of their Lord, *expecting* in due time to be also <sup>f</sup> *crowned* with victory, and triumph in glory.

4 Q. *Who are true members of the Church militant on earth?*

A. Those alone, who, as <sup>g</sup> *living members* of the mysticall bodie, are, by the spirit and faith <sup>h</sup> *secretly* and *inseparably* conioyned vnto Christ their head; in which respect the true militant Church is both *inuisible*. and <sup>i</sup> *inuincible*.

5 Q. *But are none to bee accounted members of this Church, but such as are so inseparably vnted vnto Christ?*

A. Truly, and properly <sup>k</sup> none other: howbeit, because G O D vseth *outward* meanes, with the *inward*, for the gathering of his Saints, and calleth them as well to <sup>l</sup> *outward profession* among themselves, as to *inward fellowship* with his Sonne, whereby the Church becommeth *visible*; hence it commeth, that so *many* as <sup>m</sup> *parraking* the

the outward meanes, doe *ioyne* with these in league of visible profession, are therefore, in humane iudgement, accounted members of the true church, and <sup>a</sup> *Saints by calling*; vntill the Lord (*who onely knoweth who are his*) doe make knowne the contrary. As wee are taught in the <sup>b</sup> *parables* of the tares, the drawnet, &c.

<sup>a</sup> 1 Cor. 1. 2.

<sup>b</sup> Mat. 13. 24.  
47. &c.

6 Q. Hath Christ then his Church visible vpon earth?

A. Yea, throughout the world, in the particular <sup>c</sup> *congregations* of Christians, called to the profession of the true faith & obedience of the Gospell. In which <sup>d</sup> *visible assemblies*, and not else-where, the *true members* of the Church invisible, on earth, are to bee found; and vnto which therefore all that seeke saluation must gladly <sup>e</sup> *ioyne* themselves.

<sup>c</sup> Rom. 3. 3.

<sup>d</sup> Rom. 11. 5.

<sup>e</sup> Esay 60. 4.

7 Q. Are we to acknowledge one visible Church, or many?

A. <sup>f</sup> *One alone*, as there is but *one Lord, one Spirit, one Faith*, and *one Baptisme*: notwithstanding the *parts* of this one Church may bee distin-

<sup>f</sup> Ephes 4. 4.  
&c.

Cant. 6. 8.  
Gal. 3. 28.

F

guished



guished in respect

<sup>a</sup> Heb. 13. 8.

1. Of *time*, as the Churches<sup>a</sup> before Christ, and since : Primitiue and present reformed : &c.

<sup>b</sup> 1 Tim. 3. 15.

2. Of *place*, as the Churches of *Iudea*, *Asia*, *England*, *France*, *Germanie*, &c. which all, being<sup>b</sup> *one*, yet (as the sea) receiue *seuerall names* from the *countreies* where through they passe, and are<sup>c</sup> accounted as so many *seuerall Churches*.

<sup>c</sup> Reu. 1. 11.

8 Q. *Must not then this one visible Church haue one visible head here on earth?*

A. No: For it is *visible* not in the *whole*, but in the *parts*, whereto the circumstances of *time*, and *place* for opportunitie of visible profession, doe agree: and therefore, as *Catholike*, or *uniuersall*, the Church hath *no head*, but<sup>d</sup> *Christ* alone, alwaies<sup>e</sup> *present* by his *word* and *spirit*, to giue<sup>f</sup> *life*, *sense*, and *motion* to euery member.

<sup>d</sup> Ephes. 1. 22,

23.

<sup>e</sup> Mat 28. 20.

<sup>f</sup> Gal 2 20

9 Q. *Is the Church alwaies visible in her parts?*

<sup>g</sup> Rom. 1. 1,

2, 3, 4.

A. Christ *bath*, and<sup>g</sup> *euer had*, from the beginning, his Church *visible* vpon

vpon earth, that is, some *companies* of beleeuers making *profesion* of the same *common* faith; howbeit many times by *persecution* forced to <sup>h</sup> *hide* themselves from the *eye* of the *world*, and happily by the *rage* of the *emie*, so *scattered*, that (as in the <sup>i</sup> *daies* of *Elias*) they can *hardly* be *knowne*, or haue *entercourse* betweene themselves.

<sup>h</sup> *Ren. 12. 14.*

<sup>i</sup> *Kin. 19. 10.*

10 Q. *What are the infallible notes, wherby to discern a true visible Church, with which we may safely ioyne?*

A. The *same*, and no other, which are the onely *outward meanes*, ordained by God, for the calling and gathering of his *Saints*, and which giue *being* to a Church, prouing it to be a <sup>k</sup> *pillar of truth*, viz. the <sup>l</sup> *word preached*, and *Sacraments administred*; according to the commandement of Christ our Sauour; as for *other notes*, they are either

<sup>k</sup> *1 Tim. 3. 15.*  
<sup>l</sup> *Mat. 28. 19,*  
*20.*

1. *Accidentall*, and in great part separable, or
2. *Vtterly impertinent, & forged*, for the vpholding of the *Romish synagogue*.

11 Q. *May not such a Church erre, and be corrupted, or fall, and become no Church?*

A. 1. The Church considered in her *true members* can <sup>a</sup> neuer vtterly fall; howsoever <sup>b</sup> no congregation be so *pure*, that it may be said at any time to be free from all corruption. or so *constant*, but that, at times, it may be *shaken*, in the very *foundation* of truth: as may appeare by the Churches of *Corinth*, <sup>d</sup> *Galatia* &c.

2. Being considered with respect to the *place*, God doth not *alwaies* continue a *succession* of true beleeuers within the same limits and *borders*; and hence we say, that diuers Churches are *fallen*, as those of *Asia*, &c. neither is any *place* so *pruiledged*, but that for sinne the <sup>c</sup> *Candlesticke* may in time bee thence *remoued*.

12 Q. *How may we iudge of a Church corrupt, or ceasing to be a Church?*

A. 1. Where

<sup>a</sup> Math 16. 18.

Phil. 1. 6.

<sup>1</sup> Theff. 5. 24.

<sup>b</sup> Cant. 1. 4.

<sup>c</sup> 1 Cor. 15. 12.

33.

<sup>d</sup> Gal. 3. 1. &c.

<sup>e</sup> Reu. 2. 5.

A. 1. Where God, vtterly <sup>f</sup> taking away the *meanes* of his word and worship, hath apparantly giuen the <sup>s</sup> *bill of dinorce*, there are wee not to acknowledge any Church *at all*: as at this day in *Ierusalem*, once the holy Citie.

f A&.13.46.

g Esay 50.1.

2. But where these *meanes* are yet *continued*, wee are to acknowledge a <sup>h</sup> Church of Christ, howsoeuer *more or lesse corrupt*, according to the greater, or lesse *abuse* of Gods word and worship.

h Rev. 2.12,  
13.

13 Q. Since Churches may be so diuersly corrupted, from which, and how farre are we to separate?

A. From Churches *mortally sicke* of <sup>i</sup> *heresie*, or <sup>k</sup> *idolatry*, as it were of a *contagious plague* or *leprosie*, wee are to *separate*; Howbeit, whiles there is yet any life, rather from the *scab*, or *sore*, then from the *bodie*: that is, from the *preuailing faction*, maintaining *fundamentall errours*, and forcing to *idolatrous worship*. Such is our

i Tit. 3.10, 11.  
k Rev. 18.4.



*a* Reu. 2. 24.

*b* 1 Kin. 19. 18.

*c* Phil. 1. 18.

separation from the present Church of Rome ; not from such therein, who, either, meaning well in generall, are <sup>a</sup> ignorant of the depth of Satan, or <sup>b</sup> secretly dissent from those damnable corruptions ; with whom, as a bodie yet retaining life, wee desire to <sup>c</sup> ioyne, so farre, as wee may with safety from the foresaid contagion.

14 Q. Are we to continue fellowship with all other Churches, not so deadly and dangerously corrupt ?

*d* 1 Kin. 15. 14.  
& 22. 43.  
Cant. 1. 5.

A. From Churches holding the foundation, in substance of faith and worship, though otherwise not free from blemish, we are <sup>d</sup> not to separate, farther then in dislike and refusall of that wherein they doe apparantly separate from Christ, in respect either of manners, doctrine, or forme of publique worship.

*e* Ephes. 3. 15.  
*f* Ioh. 10. 2, 3,  
4.

15 Q. To conclude touching the Church, what distinction is there of the particular members ?

A. [ 1. Generally, they are all the <sup>e</sup> familie of Christ, and <sup>f</sup> sheepe of his

his flocke, hearing his voice, and following him.

2. More *ſpecially* out of theſe Chriſt, the *chiefe Prince and Shepheard*, hath inſtituted, as *guides* vnto the reſt;

1. <sup>3</sup> *Ministers*, called *Pastors*,  
<sup>h</sup> to feede his flocke, with the wholeſome foode of the word and Sacraments.

g 1 Cor. 12. 28.  
h Ioh 21. 15.  
1 Pet. 5. 2.

2. *Princes and Magiſtrates*, to ſee to the wayes of his houſhold, that all, both <sup>i</sup> *Ministers* and *people*, doe their *office* and *du- tie*, euen in *things concerning* God.

i 2 Chr. 35. 3  
&c.  
& 34. ver. 32.  
33

SECT. XX.

Of our Communion with Chriſt in regard of his *Prieſtly office*, viz. our *Iuſtification*.

1 Q. **T**hus much of the benefit, flowing vnto vs from the Prophe-  
F 4 ticall

*ticall office of Christ, what fruit haue we of his Priestly function?*

<sup>a</sup> Rom. 3. 25.

<sup>2</sup> Cor. 5. 19.

<sup>b</sup> 1 Cor. 1. 30.

<sup>c</sup> Ro. 8. 33, 34.

*A. Our <sup>a</sup> Reconciliation with God, or iustification in his sight through Christ, made vnto vs of God <sup>b</sup> righteousness, whereby alone we are perfectly <sup>c</sup> iustified (i) acquitted and accounted iust in the sight of God.*

*2 Q. How doth Christ become righteousness vnto vs, for iustification in the sight of God?*

<sup>d</sup> Ro. 5. 18, 19.

<sup>e</sup> Phil. 3. 9.

*A. Onely by Gods free and gracious <sup>d</sup> imputation of the righteousness of Christ vnto vs, <sup>e</sup> in which, as in the garment of our elder brother, wee are accepted, and obtaine the blessing from him, our heavenly Father.*

*3 Q. What righteousness of Christ is it, that God imputeth to vs?*

<sup>f</sup> Heb. 7. 26.

*A. Not the essentiall righteousness of his diuine nature, but only that perfect <sup>f</sup> integritie of the humane nature, which in him was without all guile; and that absolute obedience, whereby, in that nature of ours, he*

<sup>g</sup> Mat. 3. 15.

*1. <sup>g</sup> Fulfilled in act euery branch of the law of God.*

2. <sup>h</sup> Satisfied by his sufferings, for the sinnes of the whole world of his Elect.

<sup>b</sup> Eſay 53. 5.  
<sup>i</sup> Pet. 2. 24.  
<sup>i</sup> Ioh. 2. 2.

4 Q. How can Christs righteousness be accounted ours?

A. Because it is in CHRIST, not as in a person, ſeuered from vs, but as in the head of our common nature, the ſecond Adam; <sup>i</sup> from whom therefore it is communicated vnto all, that, being vnited as members vnto him, doe lay <sup>k</sup> claime thereto, and apply it vnto themſelues.

<sup>†</sup> Rom 5. 19.

<sup>k</sup> Rom. 10. 4.

5 Q. How is this claime and application made?

A. On our part by <sup>i</sup> faith alone, and that, not conſidered as a vertue inherent in vs, working by loue, but onely as an <sup>m</sup> instrument, or hand of the ſoule ſtretched forth to lay hold on Chriſt, <sup>n</sup> The Lord our righteouſneſſe.

<sup>l</sup> Rom. 5. 1.

<sup>m</sup> Ro. 10. 10.

<sup>n</sup> Ier. 23. 6.

6 Q. But how are we made Priests vnto God, by our Communion with Chriſt?

A. Our <sup>o</sup> ſinnes being pardoned, and our <sup>p</sup> perſons receiued into fauor,

<sup>o</sup> Act. 13. 38,  
<sup>39.</sup>  
<sup>p</sup> Eph. 1. 6.

We



<sup>a</sup> 1 Pet. 2. 5.

<sup>b</sup> Eby 64. 6.

<sup>c</sup> Psal. 143. 2.  
Tit. 3. 5.

<sup>d</sup> Mat. 10. 41,  
42.

<sup>e</sup> Reuel. 8. 3, 4.

wee are admitted, as a <sup>a</sup> *spirituall Priesthood*, to offer vp the *sacrifices* of our obedience and thanks-giuing; which howsoever <sup>b</sup> *imperfect* in themselves, and deseruing rather <sup>c</sup> *punishment* then *reward*, are yet, as our persons, made *acceptable* vnto God, and haue <sup>d</sup> *promise of reward*, <sup>e</sup> by the one-ly *merit* and *intercession* of the same our high Priest.

## SECT. XXI.

Of our Communion with Christ in regard of his Kingly Office, viz. Glorification: and that begunne in this life: and first in our condition.

<sup>1</sup> Q. **T**O proceede to the third, what benefit receiue wee by our Communion with Christ in regard of his Kingly office?

A. Our

A. Our <sup>f</sup> *Glorification*, the third inseparable companion and consequent of our *Calling*, and *Iustification*, before mentioned, whereby our *condition* and whole *nature* beeing *changed* and *restored*, according to the <sup>s</sup> *image* of CHRIST our King, wee are made in him no lesse <sup>h</sup> *Kings* then *Priests*, euen a <sup>i</sup> *royall Priesthood*.

f Rom. 8. 30.

g ver. 29.

h Rev. 1. 5.

i 1 Pet. 2. 9.

2 Q. *How is our Glorification accomplished?*

A. It is <sup>k</sup> *begunne* in this present life, and shall be *perfected* in the end of this life, and in *that* which is to come; as shall be shewed.

k Col. 3. 3, 4.

3 Q. *How is our Glorification begun in this life?*

A. <sup>l</sup> *Partly* in regard of our *condition*, wherein we were made *blessed*, and partly in regard of our *nature* and *conuersation*, wherein wee are made *holy*.

l Rev. 20. 6.

4 Q. *How are we made blessed in our condition?*

A. In that being in Christ, wee are in part, <sup>m</sup> *admitted* into the same *relation*,

m 1 Ioh. 4. 17.

1 Cor 3. 22,

23.

*relation* wherein Christ standeth, both with God himselfe, and with the creatures, and so invested in his *personall prerogatives*; whereby wee are gloriously exalted, both in our spirituall, and outward estate.

5 Q. *Wherein consisteth the exaltation of our spirituall estate?*

<sup>a</sup> Col. 3. 4.  
<sup>i</sup> Ioh. 3. 2.

A. In that we are not onely <sup>a</sup> *assured* of the *fruition* of the glorious and blissefull presence of God, in heauen hereafter, but euen *now* in this life, in part, <sup>b</sup> *possessed* thereof; being admitted vnto two degrees of happy communion with his Maiestie.

<sup>b</sup> Ioh. 5. 24.  
<sup>i</sup> Ioh. 3. 14.

6 Q. *Which is the first degree?*

<sup>c</sup> Eph. 2. 12, 13.  
& 18, 19.  
<sup>i</sup> Ioh. 1. 3.  
Heb. 12. 22, 23

A. *Fellowship* with God; whereby <sup>c</sup> we, that were once *farre off*, and *aliens* from him, are now brought into a *neere league* and confederacie with him, and with his Saints, through the meanes of our Lord Iesus Christ; who in *our humane nature* is stiled <sup>d</sup> *Gods fellow*.

<sup>d</sup> Zech. 13. 7.

7 Q. *Which is the second degree?*

<sup>e</sup> Eph. 1. 5.

A. *Adoption*; that is, *power* and priuiledge to be called the <sup>e</sup> *Sonnes of God*,

God, deriued vnto vs from Christ,  
<sup>f</sup> who being the eternall Son of God,  
 became, by *incarnation*, our *Brother*,  
 that, by him, God might bring many  
*sonnes and daughters vnto glory*; euen  
 as many as doe by faith <sup>g</sup> receiue him;  
 who also by the <sup>h</sup> spirit of adoption  
 are taught to call God *Abba, Father*.  
 And thus we, which by <sup>i</sup> nature were  
*heires of wrath*, are in, and with Christ  
 (the <sup>k</sup> heire of all things) made <sup>l</sup> heires of  
 Gods *fauour and kingdome*; procured  
 for vs as a *purchase*, by the *right* of iu-  
 stification, and conveyed vnto vs, as  
 an *inheritance*, vnder the *tenure* and ti-  
 tle of Adoption.

8 Q. *What ensueth vpon this, to make  
 vs spiritually blessed?*

A. <sup>m</sup> Ioy in the holy Ghost, *unspeakable*  
 and *glorious*, we being at <sup>n</sup> peace with  
 God, hauing accessse by faith vnto this  
 grace wherein we stand, and reioycing  
 vnder the *hope* of the glory of God.

9 Q. *Doe the children of God alwaies  
 thus reioyce?*

A. Ioy, considered as a <sup>o</sup> *delightfull*  
*apprehension* of the fauor of God, glad-  
 ding

<sup>f</sup> Heb. 2. 10.

<sup>g</sup> Ioh. 1. 12.  
<sup>h</sup> Gal. 4. 5, 6.

<sup>i</sup> Eph. 2. 3.

<sup>k</sup> Heb. 1. 2.  
<sup>l</sup> Gal 4. 7.  
 Rom. 8. 17.

<sup>m</sup> 1 Pet. 1. 8, 9.  
<sup>n</sup> Rom. 5. 1, 2.  
 & 14. 17.

<sup>o</sup> Psal. 4. 6, 7



<sup>a</sup> Phil. 4. 4.

<sup>b</sup> Psal. 51. 12.

<sup>c</sup> Rom. 11. 29.

<sup>d</sup> Mal. 3. 6.

<sup>e</sup> Luc. 22. 32.

<sup>f</sup> Rom. 5. 5.

<sup>g</sup> 1 Cor. 13. 8.

<sup>h</sup> Psal. 6. 8.

<sup>i</sup> Psal. 43. 5.

<sup>j</sup> Psal. 126. 5.

& 97. 11.

<sup>k</sup> 1 Tim. 4. 10.

Rom. 8. 32.

ding the heart, though it <sup>a</sup> ought continually to be laboured for, and preferred, yet it *may be* at times, and for a time, not onely darkened and daunted, but euen <sup>b</sup> lost, and to be restored: yet is it, as all <sup>c</sup> gifts of God, perpetuall and without repentance, if we regard

1. The *matter* of reioycing, which is Gods <sup>d</sup> *unchangeable* loue and grace.

2. The *causes* and fountaines of ioy in the regenerate, which are the neuer-failing graces of <sup>e</sup> *faith*, <sup>f</sup> *hope*, and <sup>g</sup> *loue*, towards God in Christ.

3. The *valuation*, euen in <sup>h</sup> deepest dismay, of our part and helpe in Christ, aboue the pleasures of ten thousand worlds.

4. The *pretence* and *claime* of the faithfull heart, <sup>i</sup> *promising* and *challenging* vnto it selfe a comfortable <sup>k</sup> *haruest* of ioy, for the present *seed-time* of sorrow.

II Q. *Wherein consisteth the exaltation of our outward estate?*

A. In the <sup>l</sup> *promises* and *blesings* of this *present life*, which are the *royalties* and

and prerogatiues of the faithfull: onely with <sup>m</sup> *reſeruation* ( ſo far as God ſhall ſee good ) of the condition of the *Croſſe*.

11 Q. *What are thoſe prerogatiues ?*

A. They are many and great: but may, for the moſt part, bee referred to five: whereof the firſt is

<sup>n</sup> *Amitie* with all the *creatures*, which are a-new *reconciled* and *ſubdued* vnto the faithfull members of Chriſt.

12 Q. *What is the ſecond ?*

A. <sup>o</sup> *Chriſtian liberty*; whereby not onely our right, forfeited in *Adam*, is recouered and reſtored vnto vs by Chriſt, the <sup>p</sup> *ſecond Adam*, the Lord from heauen; but alſo the reſtraint of the <sup>q</sup> *ceremoniall law* is remoued: and now vnto the <sup>r</sup> *pure*, in Chriſt Ieſus, all things are pure, and <sup>s</sup> nothing vncleane in it ſelfe; vnleſſe through weakneſſe of conſcience in him that *uſeth* them, or in <sup>t</sup> thoſe that take offence at them, they become accidentally vncleane, or ſcandalous.

13 Q. *What is the third ?*

A. <sup>u</sup> *Sufficiencie* of earthly comforts,

as

<sup>m</sup> Mar. 10.  
ver. 30, 38.

<sup>n</sup> Hoſ. 2. 18.  
Heb. 1. 14.  
& 2. 5, 8.

<sup>o</sup> Gal. 5. 13.

<sup>p</sup> 1 Cor. 15.  
47.

<sup>q</sup> Gal. 5. 1. &c.  
Col. 2. 20.  
<sup>r</sup> Tit. 1. 15.  
<sup>s</sup> Rom. 14. 14.

<sup>t</sup> ver. 15.

<sup>u</sup> Pf. 34. 9, 10.  
& Pſal. 128.

<sup>a</sup> Psal. 21. 6.

as tokens of Gods loue, and pledges of better things, wherewith many times the godly are so blessed, that they become <sup>a</sup>  *blessings*  vnto others.

14 Q. *What is the fourth?*

<sup>b</sup> Psal. 31. 20.

& 37. 19.

<sup>c</sup> Esay 27. 7.

<sup>d</sup> 1 Cor. 10. 13

<sup>2</sup> Cor. 12. 9.

<sup>e</sup> Rom. 8. 28.

<sup>f</sup> 1 Cor. 10. 13.

Psal. 149. 4.

A. <sup>b</sup> *Immunitie* from outward evils, as *punishments* of sinne; which yet if, as *trials* and chastisements, God inflict vpon them, they are assured to finde <sup>c</sup> *mercy* and *mitigation* in the hand correcting: <sup>d</sup> *strength* to beare what is laid vpon them: the *speciall* *providence* of God causing all things to <sup>e</sup> *worke together for the best* vnto them: and finally, a <sup>f</sup> *glorious issue* out of all troubles in due time.

15 Q. *What is the fift prerogative?*

<sup>g</sup> Gen 9. 26,

27.

Pro. 14. 19.

Psal. 105. 14,

15.

<sup>b</sup> Mar. 6. 20.

Act. 5. 13.

A. *Dignitie* and *præeminence*; in that the faithfull haue <sup>s</sup> *dominion* and *upperhand* ouer the wicked, their enemies, and are <sup>h</sup> *honorable* in the eyes and hearts of men, though not ioyning with them in profession.

16 Q. *What ensueth here-vpon, to make vs outwardly blessed?*

<sup>i</sup> Pro. 10. 22.

A. <sup>i</sup> *Ioy*, without mixture of sorrow,  
in

in prosperitie, and in affliction abundant \* consolation.

\* 2 Cor. 1. 5.

SECT. XXII.

Of Glorification begunne in our nature, viz. Sanctification.

1 Q. **H**ow are we made holy in our nature?

A. By the grace of Sanctification; which is the \* renewing of our nature according to the <sup>a</sup> image of God, in righteousness & true holinesse, making vs after a sort <sup>b</sup> partakers of the godly nature.

\* Tit. 3. 5.

a 2 Cor. 3. 18.  
Ephes. 4. 24.

b 2 Pet. 1. 4.

2 Q. How farre forth, and by whom, is our nature in this life renewed?

A. This renewing is of our <sup>c</sup> whole nature, spirit, soule, and body, our understanding being enlightned, our will enfranchized, and our outward man reformed; but <sup>d</sup> not wholly in this life: being the worke of <sup>e</sup> God, not of our selves, yet <sup>f</sup> required at our hands, both to shew vs what wee ought to doe

c 1 Thes. 5. 23  
Rom. 12. 2.

d Ioh. 13. 10.

e Psal. 51. 10.  
Ezek. 36. 26.

f Ezek. 18. 31.

G

by



by the power of grace, and to stirre vs vp to seeke, by praier and all holy endeauour, to attaine unto that *supernaturall* strength.

3 Q. By what meanes is this worke of God wrought in vs?

Rom.6.5.  
& 8.2.  
Ioh.15.3.  
Rom.8.13.  
Acts 15.9.

A. By the power and efficacie of the death, and resurrection of Christ, conueyed vnto vs by his word and Spirit, which being apprehended by faith, and setting faith on worke, are auailable vnto each part of our sanctification.

4 Q. What are the parts of Sanctification?

A. They are two, according to the powerfull meanes whereby they are wrought, *Viz.*

a Rom. 6.6.7.

1. <sup>a</sup> *Mortification*, or dying vnto sinne, and thereby freedome from the dominion thereof, by the vertue of the death of Christ.

b Rom.6.4.11

2. <sup>b</sup> *Viuification*, or quickning vnto newnesse of life, by the power of the resurrection of Christ; in regard whereof it is also called our <sup>c</sup> first resurrection.

c Reu.20.6.

5 Q. How

5 Q. *How doth Sanctification differ from the former grace of Iustification?*

A. In many maine and materiall differences, as

1. In the *order*, not of *time*, wherein they goe both <sup>d</sup> together, nor of knowledge and apprehension, wherein this <sup>e</sup> latter hath precedence: but of *nature*, wherein the former is the <sup>f</sup> ground of this latter.

d Rom. 8. 30.

e 1 Cor. 6. 11.

f 2 Cor. 7. 1.

2. In the *subiect*, the *righteousnesse* whereby we are *iustified*, being inherent in *Christ* for *vs*, but this of *sanctification* <sup>g</sup> in our selues from him.

g Rom. 8. 10.

3. In the *cause*, our *iustification* being from the *merit*, our *sanctification* from the <sup>h</sup> *efficacie*, of the death and life of *Christ*.

h Ephes. 1. 19.

&c.

& 2. 1.

4. In the *instrument* faith, which in *iustification* is onely as an *hand* receiuing, in *sanctification* a <sup>i</sup> *co-working* vertue.

i Acts 15. 9.

Gal. 5. 6.

5. In the *measure*, *iustification* being in all beleeuers, & at all times, alike, but *sanctification* wrought <sup>k</sup> *differently* and by degrees.

k 2 Cor. 3. 18.

2 Pet. 3. 18.

1 Ro. 6. 22. 23.

6. In the *end*, which being in both *eternall life* ; <sup>1</sup> yet is the *one* among the *causes* of rainging, the *other* only as the *high-way* to the Kingdome.

## SECT. XXIII.

*Of the rule of Sanctification, viz. the Law, with the direction of the Gospell.*

1 Q. **W**hat is the rule and square of our Sanctification?

A. The whole <sup>m</sup> word of God, as containing that <sup>n</sup> will of his, which is <sup>o</sup> *even our sanctification.*

2 Q. What mean you by the whole word?

A. <sup>p</sup> Both the Law and Gospell, the *olde Testament* and the *new*.

3 Q. Are we not then deliuered from the Law by the meanes of Christ?

A. From the <sup>q</sup> *burthen* of the Law, exacting in our owne persons perfect obedience, and from the *curse* of it, due vnto disobedience, wee are deli-

m Psal. 119. 9.

n Rom. 12. 2.

o 1 Thes. 4. 3.  
&c.

p Iob 23. 22.

Ioh. 17. 17.

q Gal. 3. 10.

11. 12. 13.

deliuered by Christ:

But from the *Commandement*, as a *rule* of life, we are *not freed*, but contrariwise *enclined* and disposed, by his *free spirit*, to the willing obedience thereof. Thus to the regenerate the *Law* becommeth as it were *Gospel*; euen a *law of liberty*.

4 Q. *How is the Gospel a rule of obedience, being the rule of faith?*

A. The Gospel<sup>u</sup> directeth the faithfull to the obedience of the Law: only with difference,

1. Of the *manner*, the *Law* propounding God to bee worshipped of vs *in himselfe*, as our *Creator*, the<sup>x</sup> *Gospel* *in Christ*, as our *Sauour*.

2. Of the *end*, the *Law* requiring all duties, as for the *procurement* of our owne saluation, the *Gospel* in way of *thankfulnesse* for saluation in Christ, already bestowed.

3. Of the *effect*, the *Law* (like *Pharaoh*, that required bricke, but allowed no straw) <sup>z</sup> demanding obedience, but vouchsafing no *assistance*

G 3

stance

r 1am. 2. 8.

f Psal. 51. 12.  
& 119. 32. 45.  
i Ioh. 5. 3.

t 1am. 1. 25.  
& 2. 12.

u 1 Tim. 1. 11.  
Eph 4. 20. 21.

x Ioh. 14. 1.  
& 5. 23.

y 1 Thes. 5. 18

z Rom. 10. 5.  
6. &c.



a 2 Cor. 3. 6.

b 1 Ioh. 2. 7. 8.

c Reu. 3. 18.

d Matt. 19. 23.

*stance* (supposing man as in the state of Creation) but the *Gospell* both *requireth*, and *conferreth faith* vnto the Elect, and that not onely as a *hand* to lay hold on Christ; but also as the cheefe *vertue*, working by loue in all parts of obedience; without which euen the *Gospell* is *Law*, that is, a <sup>a</sup>*killing letter*, as to the vnregenerate.

5 Q. *Doth not the Gospell adde other precepts, or counsels to those of the Law?*

A. Not any other, in *substance* of action, but onely *renueth* & *enforceth* <sup>b</sup> those of the Law: and specifieth some duties, as of faith in the Messiah, of the Sacraments &c. which haue their generall ground from the Law. As for those, that are propounded in *forme* of counsell, and doe concerne things *indifferent*, they are not <sup>c</sup> therefore *arbitrary* courses of higher *perfection* (much lesse *meritorious* of greater glory) but, as they are *applied* with due circumstances, necessary *precepts*, referred to some one or other *commandement* of the law; the <sup>d</sup>reiecting whereof  
ex-

excludeth from the kingdome of God.

6 Q. What is that Law, which with the direction of the Gospell, is the rule of Sanctification?

A. Only the *morall* Law, or Law of nature, engrauen by God himselfe, first in the heart of man in his creation, after in <sup>d</sup> tables of stone, in the dayes of Moses, & so published, & committed vnto the Church for all ages, as the <sup>f</sup>royall Law, for obedience to God our King, commonly called the <sup>s</sup> Decalogue, or ten Commandements.

c Deut. 10. 4.

f Iam. 2. 8.

g Exod. 34. 28  
Deut. 4. 13.

7 Q. What are wee to conceiue of the Ceremoniall and Iudiciall Lawes?

A. They are onely added as speciall explications and applications of the Law *morall*, vnto <sup>h</sup> that present Church and people of the Israelites: *Viz.*

h Rom. 9. 4.

The former for direction in rites of outward worship, <sup>i</sup> shadowing the grace of the Gospell, now vtterly <sup>k</sup> abolished, the substance being exhibited.

i Heb. 10. 1. &c.

k Ver. 9.

The latter for forme of policie, and ciuill gouernment, and therefore ceasing with the dissolution of that

that *Common-wealth*, for which it was ordained.

## SECT. XXIV.

*Of the Decalogue.*

1 **Q.** *To deale only therfore with the moral law, what order are we to obserue in handling of the Decalogue?*

{ First in generall,

{ The preface.

{ The diuision.

A. We are to consider

{ The rules of interpretation.

{ Secondly, the seuerall Commandements in particular.

2 **Q.** *What is the preface of the Law?*

Exod. 20. 2.

A. Those words of God, <sup>1</sup> *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.* Wherein hee layeth a two-fold ground of obedience, *Viz.*

m Exod. 3. 14.

n Rom. 11. 36

o Psal. 36. 6.

1. Frō his name<sup>m</sup> *Iehowah* importing his eternal *being* of himself, &<sup>n</sup> *communicating* of life & all blessings to mankinde, wherby he is the<sup>o</sup> *Sauior* of all men.

2 From

2. From the *Couenant* of grace, whereby he is *our God*, the *P Saviour of them that beleene*; assuring them all gracious *deliuerances*, by vertue of that his *couenant*, from *all* euils and enemies, both *bodily*, and especially *spirituall*, vnder the figure of the late deliuerance of the *Israelites* out of *Ægypt*.

p 1 Tim. 4. 10.

3 Q. *How is the Law diuided?*

A. Two wayes :

1. Into ten *Commandements*, or words, propounded

{ Some *affirmatiuely*, as the 4. and 5. others *negatiuely*, as all the rest.

{ Some with *reasons* annexed, as the 2, 3, 4, 5 : the rest without.

2. Into two *Tables*, which *Christ* calleth the *two great Commandements*, viz. the

q Matth. 22.

{ 1. Containing our *duty* to *God* in the foure first *Commandements*.

r Verse 37. 38

{ 2. Our *duty* to our *neighbour*, in the 6. last.

f Verse. 39.

4 Q. *What*



4 Q. *What are the rules of interpreting the Law?*

A. They are principally these three, viz.

t Matth. 4. 10.  
1 Cor. 15. 54.

u Eph. 4. 28.

x Matth. 5. 21.  
22. &c.  
1 Ioh. 3. 15.

y 1 Thes. 5. 22  
Heb. 10. 24. 25.

1. That where any <sup>t</sup> *duty* is *enjoy-  
ned*, as in the affirmatiue Com-  
mandements, the contrary *sinne*  
is *forbidden*: and where any <sup>u</sup> *sin*  
is *forbidden*, as in the negatiue, the  
contrary *duty* is *required*.

2. That vnder <sup>x</sup> *one* maine dutie,  
or crime *expressed*, all *degrees* of  
good, or euill in the same kinde,  
are either commanded, or forbid-  
den.

3. That with the *sinne* forbidden, or  
*dutie* enjoyed, all <sup>y</sup> *occasions*, or  
*furtherances* thereto, are conse-  
quently condemned, or requi-  
red.

## SECT. XXV.

### *Of the first Commandement.*

1 Q. **T**O come to the *seueral* Com-  
mandements, and first of  
the

the former Table ; What are the words of the first Commandement ?

A. <sup>a</sup> Thou shalt haue none other gods before me.

a Exod. 10. 3.

2 Q What is the scope and meaning of this Commandement ?

A. That the inward and spirituall worship of the <sup>b</sup> heart, wherein <sup>c</sup> God especially delighteth, and which is the <sup>d</sup> ground of the outward, be giuen to him the onely God, and to none other ; and that sincerely without hypocrisie, as in his sight, who <sup>e</sup> searcheth and knoweth the heart.

b Pro. 23. 26.

c Deut. 5. 29.

d Prou. 4. 23.

Matth. 12. 35.

3 Q. What is forbidden in this Commandement ?

e Ier. 17. 10.

A. 1. Originall corruption, so far forth as it is the <sup>f</sup> fountaine of impietie against God, with all the streames of <sup>g</sup> Atheisme, errour, <sup>h</sup> hatred of God, prophanenesse, presumption, security, infidelity, <sup>i</sup> ingratitude, &c.

f Rom. 8. 7.

g Psal. 14. 1.

h Psal. 10. 3. 4.

i Rom. 1. 21.

2. All inward Idolatrie, whereby men set vp an <sup>k</sup> Idoll in their heart, in stead of God, giuing thereto any part of spirituall adoration ; as by <sup>l</sup> pride, <sup>m</sup> inordinate loue,

k Ezek. 14. 3.

l Acts 12. 23.

m 2 Tim. 3. 4.

1 Sam. 2. 29.

m Esa. 51. 12.

13.

n Pro. 18. 11.

Ier. 17. 5.

o Esa. 8. 13.

p Psal 73. 25.

q Deut. 6. 5.

r 1 Thes. 5. 18

\* Heb. 12. 28.

f 2 Pet. 3. 18.

t Pla. 116. 1. 12

i Ioh. 3. 1.

u Pro. 3. 6.

x Hos. 4. 1.

&amp; 8. 12.

y Esa. 5. 12.

&amp; 26. 10. 11.

z Esa. 1. 3. 4.

loue, <sup>m</sup> carnall feare, <sup>n</sup> fleshly confidence, &c.

4 Q. What is required in this Commandement?

A. The setting vp, and <sup>o</sup> sanctifying of the Lord God in our hearts, yeelding him, in Christ, the spirituall worship of <sup>p</sup> faith and affiance, <sup>q</sup> loue, and <sup>r</sup> thankfulnessse, \* feare and reuerence. &c. which is due vnto his Maiestie.

5 Q. What are the helps or hinderances of the obedience of this Commandement?

A. 1. The onely meanes to settle and uphold vs in this spirituall worship of God, is to endeauour to attaine and encrease in the <sup>f</sup> knowledge of him in Iesus Christ: to consider <sup>t</sup> what great things hee hath done for vs: yea <sup>u</sup> in all our wayes to take knowledge of his presence, promises, and providence.

2. Contrariwise, the <sup>x</sup> neglect of the knowledge of God, and <sup>y</sup> not considering his word, and workes, are the <sup>z</sup> ground of all impietie,

impictie, and spirituall *Idolatry*,  
heere forbidden.

SECT. XXVI.

*Of the second Commandement.*

I 2. **W**hat are the words of  
the second Commande-  
ment?

A. <sup>a</sup> *Thou shalt make thee no graven  
Image, neither any similitude. &c.*

<sup>a</sup> Exod. 10.  
4. &c.

2 Q. *What is the scope and meaning of  
this Commandement?*

A. To bind all men to that <sup>b</sup> *onely  
outward form of worship, which God  
himselfe in his word prescribeth; and  
that by a twofold reason:*

<sup>b</sup> Deut. 12. 32

The first taken from the *Couenant*  
of grace, whereby hee is *the Lord our  
God*: which *Couenant* on our part is  
by no sinne so *directly* violated, as by  
*Idolatry*, called therfore in Scripture  
spirituall <sup>c</sup> *Adulterie*.

<sup>c</sup> Ier. 3. 8.

The second, from the *nature* of  
God, which is, in this case to bee *jea-  
lous*;



*lous* ; which he sheweth

1. By *visiting*, and punishing, vnto the third & fourth generation, such as (howsoever pretending loue) do thus declare their *hatred* of him.
2. By extending his *mercie* vnto thousands of such, as shew their loue of him, by obedience to this his Law.

3 Q. *What is forbidden in this Commandement?*

A. Euerie forme of worship, <sup>d</sup> though of the true God, <sup>e</sup> contrary to, or diuers from, the *prescript* of Gods word ; called by the Apostle <sup>f</sup> *Will-worship* : together with all <sup>g</sup> corruptions in the true worship of God, and all lust and inclination of heart, vnto superstitious pomps and rites in the seruice of God, All these the Lord forbiddeth vnder *one* instance of <sup>h</sup> *Images*, wherein he foresaw there would be greatest abuse: and therefore expressely condemneth.

1. The <sup>i</sup> *making* of any Images to represent God, or for religious vse.

2. The

<sup>d</sup> Deut. 12. 31  
<sup>e</sup> Mat. 15. 9.

<sup>f</sup> Col. 2. 23.  
<sup>g</sup> 2 Kin. 16. 10

<sup>h</sup> Psal. 97. 7.

<sup>i</sup> Deut 4 15.  
&c.  
Hab. 2. 18.

2. The *worshipping* of them, or of <sup>k</sup>God in them, or vsing of any <sup>l</sup>gestures of religious adoration vnto them.

k Exod. 32.5.  
l Esay 44.15.  
Exod. 32.4.

4 Q. What is required in this Commandement?

A. That wee performe, with *diligence*, and <sup>m</sup>reuerence, all parts of Gods outward worship prescribed, whether

m Eccles. 4.17.  
& 5.1. &c.

Ordinary, as <sup>n</sup>hearing, and reading the word, Prayer, the vse of the *Sacraments*, the *Discipline* and censures of the Church.

n Acts 2.42.

Or extraordinary, as <sup>o</sup>fasts publicke or priuate, solemne <sup>p</sup>thanksgiving for speciall blessings, together with *vowes*, *lots*, and *oathes*, &c.

o Iocel 2.12.  
15.

p Psal. 50.14.

5 Q. What are the helps or hinderances of the obedience of this Commandement?

A. It is required, vnto the obedience of this Commandement,

1. That all men labor for <sup>q</sup>knowledge of the expresse will of God

q Mic. 6.6.7.8.

r 1 Cor. 14. 40.

f Tit. 1. 5. &amp;c.

t 1 Tim. 5. 17.  
18.u 2 Chr. 31. 4.  
x Luk. 7. 5. 6.y 2 King. 6.  
1. &c.2 Chro. 34. 22  
z 1 Sam. 10. 25

a Reuel. 1. 3.

b Acts 15. 6.

c Mat. 9. 38.

d Col. 2. 18.

God touching all parts of his worship, and ioyne together with <sup>r</sup> order and *decencie* in the performance thereof : And that such, whom it concerneth, take care that faithfull and able <sup>r</sup> *Ministers* bee ordained in euerie congregation, and that sufficient <sup>t</sup> *maintenance*. for <sup>u</sup> *encouragement*, be allotted them : That <sup>x</sup> *places* for publike assemblies be erected and preserued : That <sup>y</sup> *Schooles* and *Vniuersities* bee founded and maintained : That <sup>z</sup> *Bookes* of necessary vse vnto edification (especially the <sup>a</sup> *holy Booke of God*) bee set foorth and divulged : That, as occasion requireth, *Synodes* and <sup>b</sup> *Councells* be called and assembled, &c. Finally, that such, whose calling and abilitie reacheth no farther, doe yet afford the helpe of their <sup>c</sup> *prayers* vnto all these.

2. That no <sup>d</sup> *power* bee admitted in the Church to prescribe *other*

ther formes of worship, no <sup>a</sup> *affinitie* or *societie* with Idolaters, no <sup>b</sup> *toleration* of superstition, no <sup>c</sup> *presence* at Idolatrous worship be afforded: no *relicks*, or *monuments* of Idolatry, as <sup>d</sup> *Images*, <sup>e</sup> *bookes*, <sup>f</sup> *names*, and such like be retained.

a 2 Cor. 6. 14.

b 2 Chro: 15.  
13. 16.

Reu. 2. 20.

c 1 Cor. 10.  
20. 21.

d 2 Kin. 18. 4.

e Act. 19. 19.  
f Psal. 16. 4.

SECT. XXII.

Of the third Commandement.

1. Q. **W**hat are the words of the third Commandement?

A. § Thou shalt not take the name of the Lord thy God in vaine, &c. g Exod. 20 7.

2. Q. What is the meaning of this Commandement?

A. That we *impeach* not, but by all meanes *aduaunce*, the glorious <sup>h</sup> name of God, in all things, whereby hee maketh himselfe *knowne* to men, as his holy <sup>i</sup> titles, and attributes, <sup>k</sup> word, and

h Psal. 29. 2.

i Psal. 68. 4.

k Psal. 138. 2.

H <sup>a</sup> *workes*:



a Psal. 145. 10.

b Psal. 1. 5.

c Zech. 5. 3.

Iam. 5. 12.

\* Mal. 1. 6. 12.

d Tit. 1. 16.

e Rom. 2. 24.

f Mat. 10. 33.

g 2 Pet. 3. 16.

h Esay 22. 13.

i Math. 4. 6.

k Act. 19. 13.

l Gen. 16. 5.

2 Sam. 16. 8.

m Iob. 3. 2. 3.  
&c.

n Deut. 29. 19.

o Ro 9. 19. 20.

p Act. 17. 27.

<sup>a</sup> *workes*: and that vnder a dreadfull *penaltie*, viz. that howsoever *mans* law, for the most part, taketh not hold of offenders in this kinde, yet God will not <sup>b</sup> *acquit* them, nor suffer them to escape his righteous, and fearefull <sup>c</sup> *iudgement*.

3. Q. *What is forbidden in this Commandement?*

A. Euery \* wrong offered to the name and glory of God, as namely <sup>d</sup> *hypocrisie*: the <sup>e</sup> *euill* life of professors: <sup>f</sup> *shrinking* in case of perill, and denying God the honour of our suffering for him: *abusing* his word, or any part thereof, vnto <sup>g</sup> *idle* and curious *questions*, <sup>h</sup> *iesing* and profane mirth, *defence* of <sup>i</sup> *errour*, <sup>k</sup> *charmes* or sorceries: &c. Vnreuerent *mention* of his titles, as *Lord*, *God*, *Iesus*, &c. in foolish *admiration*, *idle wishes*, <sup>l</sup> *imprecations*, and cursings, &c. <sup>m</sup> *murmuring* at his prouidence, vnder the names of *fortune* and *chance*: <sup>n</sup> *presuming* vpon his mercy, to harden our hearts in sinning: *cauilling* at the doctrine of <sup>o</sup> *predestination* &c. not <sup>p</sup> *seeing* God in his *workes*,

workes, or not *using* them as we ought. Finally in an *oath*, whether by swearing by an <sup>a</sup> *Idoll*, or by calling God for a witnesse, either of *vaine* and frivolous things by <sup>b</sup> *usuall* swearing, or of our furious *anger* by <sup>c</sup> *passionate* swearing, or of an *vntruth*; by <sup>d</sup> *for-swearing*.

4. *Q. What is required in this Commandment?*

A. Whatsoever may aduaunce Gods glory; as the <sup>e</sup> *holy conuersation* of professors: <sup>f</sup> *confession* of Christ vnto *suffering*, yea *martyrdom*, if cause bee: reuerent <sup>g</sup> *mention* of the titles, attributes, word, and workes of God; especially *observing* and recounting, what <sup>h</sup> *speciall* mercies hee hath vouchsafed vs in *particular*: *receiving*, and *using* all the creatures of God to his glory, with *thanks-giving*: Finally, in the matter of an *oath*, when we *swear*

1. In <sup>i</sup> *truth*, affirming what wee know to bee true, and <sup>k</sup> *verifying* by deede what wee *undertake*.

H 2

2. In

a Zeph. 1.  
Amo. 8. 14

b Iam. 5. 12.  
Jer. 23. 10

c 1 Sam. 14.  
39

2 Kin. 6. 31.

d Leu. 19. 12.  
Zech. 3. 4.

e Tit. 2. 10.

Mat. 5. 16.

f Reu. 2. 13.

g Pro. 31. 26.  
Psal. 71. 15.

h Psal. 66. 16.  
& 103. 2. 3.  
&c.

i Jer. 4. 2.

k Psal. 15. 4.  
& 24. 4.

a 2 Cor. 1. 23.

b Gen. 43. 3.

i Sam. 24.

22. 23.

c Exod. 22. 11.

i Sam. 20. 17.

2 Cor. 1. 23.

d Mat. 5. 34

&c.

Esay 65. 16.

Ier. 12. 16.

e Esay 45. 23.

with Phil. 2.

11

f Heb. 6. 16.

g Deur. 18. 38.

Ecclel. 9. 2.

2. In *iudgement*, which is a due consideration both of the *nature*, and *greatnesse* of an oath, wherein God is taken to <sup>a</sup> *witnesse* against the soule of the *swearer*, if he deceiue: and of the due calling, and warrant of an oath, whether *publique*, being demaunded by the <sup>b</sup> *Magistrate*, without perill to the swearer, or <sup>c</sup> *private*, in case of great *importance*, when the *truth* cannot otherwise be *cleared*.

3. In *righteousnesse*, that is, both in the due *forme* viz. by <sup>d</sup> *God alone*, not by any *creature*, or *Idoll*: and to a right *end*, which is the <sup>e</sup> *glory of God*, & <sup>f</sup> *peace* among men.

5. Q. *What are the helps or hinderances of the obedience of this Commandment?*

A. First, that wee both enure our *hearts* to <sup>g</sup> *feare* & reuerence the *great and dreadfull name of the Lord our God*, and keepe a carefull *watch* ouer our  
*lips*,

<sup>a</sup> lips, and lines, least by any meanes we dishonour him.

a Psal. 39. 1

Secondly, that we auoide, both the company of profane persons, who  
<sup>b</sup> set their mouth against heauen, and all unnecessary dangers, whereby <sup>c</sup> diuers haue beene occasioned to deny the Lord.

b Psal. 73. 9.

c Mat. 26. 69.  
&c.

SECT. XXVIII.

Of the fourth Commandement.

1. Q. **W**hat are the words of the fourth Commandement?

A. <sup>d</sup> Remember the Sabbath day to keepe it holy, &c.

d Exod 20 8.  
&c.

2. Q. What is the meaning of this Commandement?

A. To challenge at the hand of euery man, in behalfe both of himselfe and of all that are vnder his rooffe and <sup>e</sup> gouernment, one day, (and now since the resurrection of Christ the first) of the seauen, in euery weeke, to be set apart vnto an holy rest, for Gods pub-

e Nehem. 13.  
15. &c.  
Iof. 24. 15.



*lique* and *solemne worship*, and that vpon a *fourfold* reason:

1. From *equitie*, because God alloweth vs *six* dayes for our affaires, and reserueth but *one* for himselfe.
2. From his owne *right*, because this day is *his* and not *ours*.
3. From his *example*, who on the *seuenth* day rested from his worke of *Creation*.
4. From hope of *bleſsing*, because God hath *bleſſed*, and *ſanctified* the Sabbath not onely as a day of *ſervice* to himselfe, but also as a *time* and *meanes* to bestow encrease of *grace* vpon such, as doe conscionably obserue the same.

3. *Q. What are the duties required in this Commandement?*

*A. Three, Viz.*

1. To *remember* the Sabbath day: that is not onely to *looke backe* vnto the <sup>b</sup> *first* sanction of it in *Paradise*, before all sacrifices and ceremonies (which *reason*, among many others may

*Exod. 20. 10.*  
*Leuit. 23. 3.*

<sup>b</sup> Gen. 2. 2, 3.

may perswade, that it is not *ceremoni-  
all*, but *perpetuall*, not to cease till  
it be perfectly <sup>a</sup> *consummated* in the  
*heavenly Sabbath* ) but also so to  
*beare it in minde*, as to *live* in con-  
tinuall *practise* of the duties wee  
learned the Sabbath past, and <sup>b</sup> *pre-  
paration* of our *selues*, and our *af-  
faires*, that we may *freely* and *duely*  
attend on the Lord in the Sabbath  
*approching*.

<sup>a</sup> Heb. 4. 9. 10.

<sup>b</sup> Luk. 23.  
54.

2. To <sup>c</sup> *make it our delight*, to *con-  
secrate it as glorious to the Lord*, per-  
forming, with care, and desire of  
profit, the duties thereof in pub-  
lique and priuate: to wit:

<sup>c</sup> Esay 58. 13.

Of <sup>d</sup> *piety*, as *hearing* and *reading*  
the word, *communicating* in the  
Sacraments, *prayer*, *singing* of  
Psalmes, *conferring*, & *meditating*  
of the word and works of God,  
especially *feeding* our *soules*  
with the contemplation of the  
*heavenly Sabbath*, &c.

<sup>d</sup> Act. 13. 13.  
15.  
Psal. 92.  
See the title.

Of <sup>e</sup> *mercie*, as *collections* for the  
*poore*, *visiting* the *sicke*, *com-  
forting* the *sad*, *reconciling* such

<sup>e</sup> 1 Cor. 16. 2.  
Nehem. 8. 12.

a Mt. 24. 20.  
Psal. 42. 6.

b Psal. 63. 1. 2.

c Exod. 34. 21.  
E 31. 13.

d Pro. 12. 10.

e Ro. 8. 20. 21.

f Aft. 1. 12.  
Math. 12. 5.

g 2 King. 11.  
9. &c.

h Mark. 3. 4.  
Mat. 12. 1. &c.

i ver. 11.

as are at variance; and such like. Wherein such, as are necessarily debarred from the *publique* duties must, with <sup>a</sup> *sorrow* for such restraint, use more carefully the <sup>b</sup> *private* meanes.

3. To <sup>c</sup> *rest* from our *ordinary*, though *lawfull* bulinesse, for the *space* of that whole *naturall* day; yea to allow rest to the very *cattel*, both that we may shew <sup>d</sup> *mercy*, euen to the *beast*, and to *represent*, after a sort, the euerlasting Sabbath, wherein all <sup>e</sup> *creatures* shall be *deliuered from the bondage of corruption*:

Notwithstanding such *works* are allowed, as are *presently* necessarie, either for the <sup>f</sup> *actions* of *piety* belonging to that day, or for *extraordinary* exigents of *charitie*, for the <sup>g</sup> *preseruati*on of the commonwealth, or of our *owne* or *others* <sup>h</sup> *life*, or <sup>i</sup> *liuelihood*, in case of present necessitie, or danger.

4. Q. *What is forbidden in this commandement?*

A. The

A. The *unhallowing* or profaning of the Sabbath : which is done

1. By making it a *common* day through common <sup>a</sup>labour in our ordinary *callings*, <sup>b</sup>talking of our worldly affaires, *thinking* of our owne thoughts, or no other but a common vse of the creatures.

a Neh. 13. 15.  
&c.  
b Eſay 58. 13.

2. By making it a day of *carnall* rest, vnto *idleneſſe*, <sup>c</sup>feasting, pastimes, &c. Which draw our mindes farther from God, then our ordinarie labours.

c Exod. 32. 6.

3. By making it a day of *ſinne*, or the *Diuels* holiday, doing that on the Lords day, which is <sup>d</sup>no day lawfull, but then most <sup>e</sup>abominable.

d Mar. 3. 4.  
e Ezek. 23.  
38. 39.

4. By being <sup>f</sup>weary of the duties of the Sabbath, thinking long till they be ended.

f Amos. 8. 5.  
Mal. 1. 13.

5. Q. What are the helps or hindrances to the keeping of this Commandment?

A. 1. We muſt adde to the forementioned duty of remembrance an ardent endeavour to taſte the  
<sup>a</sup>sweet-



<sup>a</sup> Pſal. 42. 2. 7.  
& 84. 1. &c.

<sup>b</sup> Ezek. 22. 26.

<sup>a</sup> *sweetnes* of holy exerciſes, that ſo wee may come to make the Sabbath our delight.

2. We muſt auoyd, and abhorre, all <sup>b</sup> *prophane* opinions, either *diſannulling* the *neceſſitie* of the Sabbath, or *equalling* any other day to it; together with ſuch *meetings*, and *companies*, *exerciſes*, and *occasions*, whereby we ſhall be in danger to be drawne to the *vnhallowing* of this day.

# SECT. XXIX.

## Of the fiſt Commandement.

I. Q. **T**O proceede to the ſecond Table; What are the words

<sup>c</sup> Exod. 20. 12. of the fiſt Commaundement?

A. <sup>c</sup> Honour thy Father and thy Mother, &c.

2. Q. What is the meaning and ſcope of this Commaundement?

A. That the qualitie of mens perſons, and places, in whatſoeuer eſtate  
natu-

*naturall, ciuill, or Ecclesiasticall, & with whatsoeuer relation to vs, be duely acknowledged and respected, and that vpon a <sup>a</sup> promise of the blessing of long life and <sup>b</sup> prosperitie, to such as, in so doing, shall shew that they regard the <sup>c</sup> image, and ordinance of God*

3. Q. *What is required in this Com-mandement?*

A. *All due carriage of inferiours to their superiours, and by consequent, of superiors also to their inferiours, and of equals among themselves, vnder the sweete relation betwixt parents and children, or betwixt brethren of the same familie, and the generall dutie of honour: importing*

*First, that all inferiours, as wiues, children, young persons, subiects, seruants, hearers, &c. doe readily acknowledge and yeeld to their superiours, <sup>d</sup>reuerence in heart, word, and behauour: <sup>e</sup>obedience and submission to their commaundements, counsels, and corrections: <sup>f</sup>fidelitie: thankfulnessse: <sup>g</sup>maintenance: <sup>h</sup>prayer to God for them, with giuing of thanks: <sup>i</sup>imitation*

<sup>a</sup> Eph. 6. 2. 3.

<sup>b</sup> Deut. 5. 16.

<sup>c</sup> Eph. 6. 1.

Rom. 13. 1. 2.

<sup>d</sup> Leuit. 19. 3.

Eph. 6. 5.

<sup>e</sup> Ephes. 6. 1.

Col. 3. 20.

Tit. 3. 1.

Heb. 13. 7.

<sup>f</sup> Tit. 2. 10.

<sup>g</sup> Rom. 13.

6. 7.

Gal. 5. 6.

<sup>h</sup> 1 Tim. 2. 1. 2.

<sup>i</sup> 2 Tim. 1. 5.

Phil. 4. 9.

tion of their vertues and graces, &c.

Secondly, that all *Superiours*, as *husbands*, *parents*, *aged persons*, *Magistrates*, *Masters*, *Ministers*, &c. doe answerably afford to their *inferiours*,  
<sup>a</sup> *protection* and support: <sup>b</sup> *prouision* of good things, for the body and the soule: <sup>c</sup> *education* and instruction in *nurture and the feare of God*: <sup>d</sup> *blessing*, according to the power they receiue from God: <sup>e</sup> *good example* for their imitation, &c.

Thirdly, that *equals* doe in the matter of *honour* and respect, <sup>f</sup> *preferre* each other before themselves.

4. Q. *What is forbidden in this Commandement?*

A. First the *omission* of any of the duties aforenamed.

Secondly the contrarie *sins*, whereby either

Inferiours <sup>g</sup> *despise*, or <sup>h</sup> *disobey* their superiours: or  
 Superiours <sup>i</sup> *dishonour* their places, as by *unseemely* carriage, or *abuse* of their Authoritie, through too much <sup>k</sup> *lenitie*, or  
<sup>a</sup> *seue-*

<sup>a</sup> Eph. 5. 23.

Rom. 13. 4.

<sup>b</sup> Mat. 7. 9. 10.

<sup>c</sup> Eph. 6. 4.

<sup>d</sup> Heb. 11. 20.

& 7. 7.

Gen. 9. 25.

26. 27.

<sup>e</sup> Tit. 2. 7.

<sup>f</sup> Rom. 12. 10.

1 Pet. 2. 17.

& 5. 5.

Eph. 5. 21.

<sup>g</sup> Iude. verse

8. 9. 10.

Pro. 30. 11.

<sup>h</sup> Rom. 1. 30.

1 Tit. 2. 15.

<sup>k</sup> 1 Sam. 2.

23. &c.

<sup>a</sup> *seueritie*, &c. or finally.

Equals aduance themselues one  
<sup>b</sup> *aboue* another.

5. Q. *What are the helpes or hinderances of the obedience of this Commandement?*

First, on both sides, there must bee endeouour to *nourish* and encrease <sup>c</sup> *naturall affection, humility, and wisdom* to *discerne* what is <sup>d</sup> *fitting* for our owne, and others places.

Secondly, in *seuerall*,

The Inferiour must *see* <sup>e</sup> *God* in the *place* and *authoritie* of his Superiour, setting before his eyes the dreadfull *threatnings* and *examples* of Gods *vengeance* on the <sup>f</sup> *seditions* and disobedient.

The Superiour must bee the *same* to his Inferiour, that he would haue <sup>g</sup> *Christ* to bee vnto himselfe; remembring the tragicall ends of Tyrants, and vsurpers.

Contrariwise, as hinderances of these duties, are to be auoyded, <sup>h</sup> *selfe-loue*, which maketh men *unfit* either  
to

a Eph. 6. 4. 9.

b Math. 23. 6.

c Rom. 12.  
10. 16.

d Rom. 13. 7.

e Rom. 13. 12.

f Eccle. 10. 8.

g Eph. 6. 9.

b 2 Tim. 3.  
2. 3. 4.



a Eccles. 7. 23.  
24.

b Pro. 24.  
21. 22.

to rule, or to obey: *partiall* <sup>a</sup> *enquiry* into the duties of others towards vs, ioyned for the most part, with neglect of our owne: the *furie* of Anabaptists: with the *companie* of <sup>b</sup> seditious persons, and despisers of gouernement, &c.

## SECT. XXX.

## Of the sixth Commandement.

1. Q. **W**hat are the words of the sixth Commandement?

c Exod. 20. 13.

A. <sup>c</sup> *Thou shalt not kill.*

2. Q. What is the meaning of this Commandement?

d Gen. 9. 5.

A. That the <sup>d</sup> *life* and *person* of man be, by man, not impeached, but preserved.

3. Q. What is forbidden in this Commandement?

A. Whatsoever tendeth to the hurt of the soule, or body; whether

1. Our owne, as

e Pro. 6. 32.  
& 8. 35.

f Rom. 2. 5.  
Tit. 3. 11.

<sup>e</sup> *Sinne*, especially *grosse sins*, and <sup>f</sup> *obstinacie* in sinning; *reiecting* the *food* of spirituall life, by  
<sup>a</sup> not

true blessednesse.

III

<sup>a</sup> not bearing, or not <sup>b</sup> obeying the word: corrupting or perverting it, by <sup>c</sup> itching eares, or <sup>d</sup> unstable mindes, &c.

<sup>e</sup> Selfemurther, <sup>\*</sup>launcing or whipping our owne flesh, surfets, <sup>f</sup> capitall crimes, unnecessary dangers, &c.

2. Or our neighbours as,

<sup>g</sup> Euill example, <sup>h</sup> commanding or tempting to things vnlawfull, <sup>i</sup> vnseasonable vse of Christian libertie, <sup>k</sup> withholding the food of spirituall life, <sup>l</sup> corrupting it by erroneous, or vaine and curious expositions, &c.

The taking away of <sup>m</sup> life, (otherwise then in case of publike <sup>n</sup> iustice, iust <sup>o</sup> warre, or necessarie <sup>p</sup> defence) al passions of <sup>q</sup> anger, hatred, enuie, desire of reuenge, vnmmercifulnesse, &c. bitter and <sup>r</sup> cursed speaking, <sup>s</sup> froward & churlish behauior, striking or <sup>t</sup> wounding, cruell <sup>u</sup> oppression (withdrawing the meanes of life) <sup>\*</sup>extremity in correction and punishment &c.

2. What

<sup>a</sup> Pro. 28. 9.

<sup>b</sup> Iam. 1. 22.

<sup>c</sup> 2 Tim. 4. 3.

<sup>d</sup> 2 Pet. 3. 16.

<sup>e</sup> 1 Sam. 31. 4.

<sup>f</sup> 1 King. 18.

28.

<sup>g</sup> 1 Kin. 2. 23.

<sup>g</sup> Pro. 29. 12.

<sup>h</sup> 1 Kin. 12. 28.

<sup>i</sup> 1 Cor. 8. 10.

11.

<sup>k</sup> Amos 7. 13.

Esay 56. 10.

<sup>l</sup> 1 Tim. 1. 4.

<sup>m</sup> Gen 9. 6.

<sup>n</sup> Ios. 7. 19.

&c.

<sup>o</sup> Deut. 20. 12.

13.

<sup>p</sup> Exod. 22. 2.

<sup>q</sup> Mat. 5. 22.

<sup>r</sup> Pro. 12. 18.

<sup>s</sup> 1 Sam. 25. 17.

<sup>t</sup> Leu. 24. 19.

20.

<sup>u</sup> Iam. 5. 4.

<sup>x</sup> Deut 25. 3.

4. Q. *What is required in this commandement?*

A. Whatsoever may preserve, or cherish the soule and body, viz.

1. Our owne; as

A careful<sup>a</sup> use of the means of grace, with diligēce to finish our<sup>b</sup> saluation, & make our<sup>c</sup> election sure, by the fruits of faith &c.

Sober and wholsome<sup>d</sup> diet, with helpe of Physicke, when neede is, <sup>e</sup>preuenting vnnecessary dangers &c. Finally willingnesse to receiue the<sup>f</sup> sentence of death, when God shall vtter it: and resigning our<sup>g</sup> charge in Church, Common-wealth, or Family into the hands of faithfull men: our<sup>h</sup> soule to God in Christ, with confidence of his loue, <sup>i</sup>though hee kill vs, of the remission of our sinnes, and our<sup>k</sup> resurrection vnto immortalitie: our bodie to the earth as a pledge, in time to be resumed.

2. Our neighbours; as

Loue of him, as, of our selues:

<sup>a</sup> good

a 1 Pet. 2. 2.

b Phil. 2. 12.

c 2 Pet. 1. 10.

d 1 Tim. 5. 23.

e Ioh. 18. 8.

f 2 Cor. 1. 9

g Num. 27. 16.

i Chro. 28. 1.  
&c.

h Psal. 31. 5.

i Iob 13. 15.

k Iob 19. 25.  
&c.

<sup>a</sup> good example : <sup>b</sup> counsell, and  
incouragement vnto well-do-  
ing : seasonable <sup>c</sup> admonition,  
<sup>d</sup> consolation, &c.

<sup>e</sup> Amiable behavior : <sup>f</sup> reliefe :  
<sup>g</sup> rescue frō danger, if we may :  
<sup>h</sup> compassion and fellow-feeling  
of his good or euill : <sup>i</sup> peace-ma-  
king; and for that end, <sup>k</sup> constru-  
ing things in the best sense,  
<sup>l</sup> passing by offences, yea <sup>m</sup> par-  
ting sometimes with our right :  
<sup>n</sup> visiting and comforting him  
in sicknes and affliction, &c.

Finally, decent <sup>o</sup> buriall, with  
moderate <sup>p</sup> mourning.

<sup>q</sup> Q. What are the helps or hinderances  
to the obedience of this Commandment ?

A. First, it behooueth vs to con-  
sider, that all men are made in the  
<sup>a</sup> image of God, and of <sup>b</sup> one bloud with  
vs, and all Christians in the image of  
Christ also, in whom we are all <sup>c</sup> one  
body: that God hath <sup>d</sup> appointed the Ma-  
gistrate to punish <sup>e</sup> proportionably eue-  
ry offender in this kinde; yea himselfe  
extraordinarily bringeth <sup>f</sup> murtherers

I

to

<sup>a</sup> Mat. 5. 16.  
<sup>b</sup> Heb. 10. 24.

<sup>c</sup> Psal. 141. 5.  
<sup>d</sup> 1 Thel. 4. 18.

<sup>e</sup> Phil. 4. 8.  
<sup>f</sup> Iam. 3. 13.

<sup>g</sup> Iob 29. 15.  
&c.

<sup>h</sup> Pro. 24. 11,  
12.

<sup>i</sup> Rom. 12. 15.

<sup>j</sup> Matth. 5. 9.

<sup>k</sup> 1 Cor 13. 7.

<sup>l</sup> Eph. 4. 32.

<sup>m</sup> Gen. 13. 8, 9.

<sup>n</sup> Mat. 25. 36.

<sup>o</sup> Iam. 1. 27.

<sup>p</sup> Gen. 23. 4.

<sup>q</sup> Ecclef. 12. 7.

<sup>r</sup> 1 Thel. 4. 13.

<sup>s</sup> Gen. 9. 6.

<sup>t</sup> Act. 17. 26.

<sup>u</sup> 1 Co. 12. 27.

<sup>v</sup> Gen. 9. 6.

<sup>w</sup> Leuit. 24. 20,

21.

<sup>x</sup> Gen. 4. 9 &c.

<sup>y</sup> Pro 28. 17.

<sup>z</sup> Act. 28. 4.



to light and punishment.

Secondly, we must abhor the false opinion of the world, placing *manhood* in <sup>a</sup> *revenge* and bloudshed: the <sup>b</sup> *company* of *furious* and vnmercifull men: <sup>c</sup> *greedy desire* of gaine, &c.

SECT. XXXI.

Of the *seuenth* Commandement.

1 Q. **W**hat are the words of the *seuenth* Commandment?

A. <sup>d</sup> Thou shalt not commit *Adultery*.

2 Q. What is the meaning and scope of this Commandment?

A. That all <sup>e</sup> *uncleanenesse* and *impuritie* auoided, *chastitie* by all meanes be preferred.

3 Q. What is forbidden in this Commandement?

A. All impurity and *fleshly pollution*; as filthy <sup>f</sup> *imaginations* and *lusts*: & *speaking* or <sup>h</sup> *giuing eare* to corrupt & rotten communication, <sup>i</sup> *idlenes*, <sup>k</sup> *surfetting* and *drunkennes*: <sup>l</sup> *immodesty* in the apparel & ornaments of the body: <sup>m</sup> *lasci-*

<sup>a</sup> Gen. 4. 2.

<sup>b</sup> 24.

<sup>c</sup> Pro. 22. 24.

<sup>d</sup> 25.

<sup>e</sup> Pro. 8. 19.

<sup>d</sup> Exod. 20. 14.

<sup>e</sup> 2 Cor. 7. 1.

<sup>f</sup> Thess. 4. 3.

<sup>g</sup> 5.

<sup>h</sup> 1 Cor. 5. 28.

<sup>i</sup> Eph. 4. 29.

<sup>j</sup> 1 Cor. 15. 35.

<sup>k</sup> Ezek. 16. 49.

<sup>l</sup> Ezek. 21. 34.

<sup>m</sup> 1 Tim. 3. 10 &c.

<sup>m</sup> lasciuious pictures, <sup>n</sup> impudencie, or lightnes in countenance, or behavior: <sup>o</sup> nightly pollutions: <sup>p</sup> fornicatio, & adultery; both which are aggrauated by the circumstances of <sup>p</sup> incest, & <sup>q</sup> rape: vnlawfull entrance into marriage, when the parties are in the <sup>r</sup> degrees of consanguinitie, or affinitie, prohibited, of a <sup>s</sup> diuers religion, <sup>t</sup> formerly married, or contracted to some other, or wanting <sup>u</sup> due consent of parents, or betwixt <sup>x</sup> themselves: abuse of the marriage bed <sup>y</sup> vnseasonably, or intemperately: Finally the vnnaturall use, or lust after the <sup>z</sup> same sex, or a diuers <sup>a</sup> kinde &c.

3 Q. What is required in this Commandement?

A. <sup>b</sup> Chastity and puritie in heart: <sup>c</sup> speech-fauoring of sobriety & grace: the <sup>d</sup> possessing of our vessels in holinesse and honor: <sup>e</sup> temperance in dyet, and convenient abstinence: labour in our vocations: <sup>f</sup> modestie in apparell: <sup>g</sup> grauitie in behauiour: Finally in those that haue not the gift of continencie, holy <sup>h</sup> wedlocke; and therein mutuall <sup>i</sup> delight, due <sup>k</sup> beneuolence, <sup>l</sup> fidelitie,

<sup>m</sup> Ezek. 23. 14.

<sup>n</sup> Pro. 6. 13.

& 7. 10. &c.

<sup>o</sup> Heb. 13. 4.

<sup>p</sup> 2 Sa. 13. 14.

<sup>q</sup> Deut. 22. 25.

<sup>r</sup> Leuit. 18. 6.

&c.

<sup>s</sup> Gen 6. 2.

<sup>t</sup> Mal. 2. 15.

<sup>u</sup> Exod. 22. 16,

17.

<sup>x</sup> Gen 29. 23.

<sup>y</sup> Leuit. 18. 19.

<sup>z</sup> Rom. 1. 26.

&c.

<sup>a</sup> Leuit 20. 15.

&c.

<sup>b</sup> 1 Thess. 5. 13.

<sup>c</sup> Eph. 4. 29.

<sup>d</sup> 1 Thess 4. 4.

<sup>e</sup> 1 Cor. 9. 17.

<sup>f</sup> 1 Tim. 2. 9.

<sup>g</sup> Tit. 2. 3.

<sup>h</sup> 1 Cor. 7. 9.

<sup>i</sup> Pro. 5. 19.

<sup>k</sup> 1 Cor. 7. 3,

4, 5.

<sup>l</sup> Rom. 7. 2.

<sup>a</sup> Pro. 3.11.

and <sup>a</sup> confidence each in other &c.

5 Q. What are the helps or hinderances to the obedience of this Commandement?

<sup>b</sup> Eccles. 7.28.

<sup>c</sup> Mal. 2.16.

<sup>d</sup> Iob 31. 1.

<sup>e</sup> Pro. 2.10. &c.

<sup>f</sup> Psal. 119.37.

<sup>g</sup> 1 Tim 4.1.3.

<sup>h</sup> Pro. 22.14.

<sup>i</sup> Eccles. 7. 28.

<sup>k</sup> Ro. 1.25,26.

<sup>l</sup> Pro. 5.20.

& 7.25.

<sup>m</sup> Gen. 34.1.  
&c.

A. First, vnto those fore-mentioned helps, there must be added care to keepe a <sup>b</sup> good conscience: watchfulness ouer our owne <sup>c</sup> spirit: a <sup>d</sup> couenant with our eyes: loue of God, and of his <sup>e</sup> wisdom, <sup>f</sup> prayer, holy meditations, &c.

Secondly, we must abhorre the <sup>g</sup> doctrine of deuils, deprauiing and denying holy mariage: the <sup>h</sup> breach of peace with God: running on in <sup>i</sup> sinne, namely <sup>k</sup> superstition; in which cases God giueth men ouer to vile lusts: Finally, lewd <sup>l</sup> company, <sup>m</sup> idle and vnwarrantable exercises, and whatsoeuer pro-uocations vnto this kinde of sinne.

SECT. XXXII.

Of the eight Commandment.

1 Q. **W**Hat are the words of the eight Commandment?

A. <sup>a</sup> Thou shalt not steale.

<sup>a</sup> Exod. 20. 15.

2 Q. What is the meaning of this Commandment?

A. That wee no way impeach or hinder, but by all meanes preserve and further the wealth both of our selues, and our neighbours.

3 Q. What is forbidden in this Commandment?

A. Whatsoever is preiudiciall to the wealth

1. Of our selues; as <sup>o</sup> idlenesse and <sup>p</sup> inordinate liuing: vnlawfull meanes of gaine, as <sup>q</sup> gaming, stage-playing, fortune-telling, <sup>r</sup> figure-casting, &c. <sup>s</sup> defrauding our selues of the use and comfort of that which God hath giuen; wasting and consuming our substance by heed-

<sup>o</sup> Ps. 23. 21.  
<sup>p</sup> 2 Thes. 3. 11.

<sup>q</sup> Pro. 21. 17.

<sup>r</sup> Act. 19. 19.  
<sup>s</sup> Eccles. 4. 8.  
& 6. 2.



<sup>a</sup> Pro. 6. 1. & c.

<sup>b</sup> Luc. 15. 13.

<sup>c</sup> 1 Ioh. 2. 16.

<sup>d</sup> 2 Pet. 2. 14.

<sup>e</sup> Pro. 20. 15.

<sup>f</sup> Eccl. 3. 15.  
& 5. 8.

<sup>g</sup> Zech. 5. 3.

<sup>h</sup> Pro. 1. 11.  
& c.

<sup>i</sup> Eccl. 1. 23.

<sup>j</sup> Pr. 12. 22, 23.

Amos 5. 11.

<sup>k</sup> Pro. 22. 28.

<sup>l</sup> Ioh. 12. 6.

<sup>m</sup> Pro. 20. 14.

<sup>n</sup> Deut. 25. 13,  
14.

<sup>o</sup> Act. 2. 19, 20

<sup>p</sup> Eccl. 5. 2.

<sup>q</sup> Amos 8. 4.

<sup>r</sup> Psal. 15. 5.

lesse <sup>a</sup> suretiship, <sup>b</sup> lauish spending, & c.

2. Of our neighbour ; as <sup>c</sup> covetousnesse, which is the lust of the eye : <sup>d</sup> sacriledge: robbing of the <sup>e</sup> commonwealth by enclosures, ingrossings, forestallings, monopolies, & c. priuy <sup>f</sup> stealth, & robbetrie, piracie, <sup>h</sup> upholding theft in others by impunity, & c. <sup>i</sup> oppression and extortion : <sup>k</sup> removing bounds or land-marks: <sup>l</sup> false dealing in matters committed to our trust (the sinne of Factors, Executors, & Depositaries : ) <sup>m</sup> debasing that we would buy, extolling that wee would sell : <sup>n</sup> false weights, measures, lights, & c. buying, or selling things not vendible, as the <sup>o</sup> gifts of the holy ghost, charge of soules, church-goods, things <sup>p</sup> unprofitable or hurtfull to the buyer ; as dispensations for sin, charmes, & c. inhancing the <sup>q</sup> prices, <sup>r</sup> usury, which is increse exacted meerly for the loane: wrong-

wrongfull detaining of the<sup>d</sup> laborers hire, the stray or<sup>e</sup> lost thing, the thing<sup>u</sup> borrowed:  
<sup>\*</sup> briberie, which is the sale of iustice, or iniustice: <sup>s</sup> feeding of<sup>z</sup> idle persons, as Monks, <sup>z</sup> wandering beggers, &c.

4 Q. What is required in this Commandement?

A. Whatsoever may prosper and further the wealth

1. Of our selves, as a<sup>b</sup> lawfull calling, with faithfull labour therein: honest care of keeping that we haue by<sup>e</sup> frugality, wisely ordering and limiting our expences to the proportion of our meanes: convenient<sup>d</sup> using of our wealth, with<sup>e</sup> contentation of minde, by timely & moderate spending, &c.

2. Of our neighbor, as<sup>f</sup> liberalitie in giuing, and<sup>g</sup> lending: iustice in<sup>h</sup> bargaining; when<sup>i</sup> respect is had to our neighbours profit, as to our owne: <sup>k</sup> keeping of all iust covenants: <sup>l</sup> restoring

I 4

the

<sup>f</sup> Leuit. 19. 13.

<sup>g</sup> Leuit. 6. 3.

<sup>u</sup> Psal. 37. 21.

<sup>\*</sup> Exod. 23. 8.

<sup>s</sup> Pro. 28. 7.

<sup>z</sup> Tit. 1. 12.

<sup>z</sup> The. 3. 10.

<sup>b</sup> Eph. 4. 28.

<sup>g</sup> Gen. 3. 19.

<sup>e</sup> Pro. 27. 23.

24.

<sup>d</sup> Eccles. 2. 27.

<sup>e</sup> & 5. 18.

<sup>e</sup> Heb. 13. 5.

<sup>f</sup> Pro. 11. 25.

<sup>g</sup> Psal. 37. 26.

<sup>h</sup> Leuit. 25. 14.

<sup>i</sup> Matth. 7. 12.

<sup>k</sup> Psal. 15. 4.

<sup>l</sup> Ezek. 18. 16.

l Math. 18. 28.

i Cor. 6. 7.

m Luc. 19. 8.

n Num. 5. 7, 8.

o Heb. 13. 5, 6.

p i Tim. 6. 6.  
&c.

q Pro. 30. 8.

r i Tim. 6. 10.

s Pr. 1. 10. &c.

t Pro. 23. 10.

the pledge or thing borrowed: moderation in <sup>1</sup> recouering our owne by suite of law: Finally, amends for former iniustice by <sup>m</sup> restitution, either to the party wronged, <sup>n</sup> or to his kindred, or, if none bee found, to God and the Church.

5 Q. What are the helps or hinderances to the obedience of this Commandement?

A. First wee must labour for faith in Gods <sup>o</sup> promises and providence, and for that godlinesse, which is <sup>p</sup> great gaine, and giueth contentment in whatsoever estate; with <sup>q</sup> prayer to God for faade convenient &c.

Secondly, we must auoide the <sup>r</sup> loue of money, the roote of all euill, the company of <sup>s</sup> lewd and <sup>t</sup> ryotous persons &c.

SECT.

SECT. XXXIII.

Of the ninth Commandment.

1 Q. **W**hat are the words of the ninth Commandment?

A. <sup>a</sup> Thou shalt not beare false witnes against thy neighbour. a Exo. 20. 16.

2 Q. What is the meaning of this Commandment?

A. That wee impeach not truth, or the credit of our selues, or our neighbour, but by all meanes maintaine and vphold the same.

3 Q. What is forbidden in this Commandment?

A. Whatsoever is contrary to a true and iust opinion or report: as <sup>b</sup> ouerweening; or <sup>c</sup> underweening the good things in our selues: <sup>d</sup> bearing our selues aboue our worth: <sup>e</sup> boasting: <sup>f</sup> excusing our selues vniustly: debasing our selues, whether by <sup>g</sup> vilitie denying Gods graces, or by <sup>h</sup> dissimulation drawing others to commend vs: <sup>i</sup> lying or equiuocation: <sup>k</sup> suspicion: contempt:

b Apoc. 3. 17.

c Plal. 31. 22.

d Act. 8. 9.

e Pro. 27. 2.

f 1 Sam. 15. 21.

g Iob 27. 5.

h Col. 2. 18.

i Col. 3. 9.

Apoc. 22. 15.

k 1 Cor. 13. 5.



<sup>a</sup> 2 Cor. 12. 6.

<sup>b</sup> Esay 58. 9.

<sup>c</sup> Psal. 32. 7.

<sup>d</sup> 2 Tim. 4. 16.

<sup>e</sup> Pro. 27. 14

<sup>f</sup> Pro. 24. 24.

<sup>g</sup> Psal. 15. 3.

<sup>h</sup> Mat. 26. 61.

<sup>i</sup> 1 Sam. 22. 9

<sup>j</sup> Gen 9. 22.

<sup>k</sup> Psal. 38. 18, 19

*tempt* : <sup>a</sup> foolish admiration, or expectation of others : <sup>b</sup> pointing at, or deriding : <sup>c</sup> forbearing to speake in the cause or credit of our neighbour : <sup>d</sup> flatterie : <sup>e</sup> excuse, or defence of euill : <sup>f</sup> false accusation : <sup>g</sup> reporting words besides the meaning of the speaker : <sup>h</sup> vttering truth with desire to doe hurt : <sup>i</sup> reioycing or making our selues merry with the infirmities & infamie of our neighbour : &c.

3. Q. What is required in this Commandement ?

A. Whatsoever may nourish truth, and the good name, of our selues, or others : as to <sup>k</sup> speake sparingly, seeing in many words there cannot want iniquitie : to speake the <sup>l</sup> truth from our heart : to know and <sup>m</sup> iudge truly of our selues : to loue our owne <sup>n</sup> good name, and to <sup>o</sup> defend it, when neede requireth : yet modestly and vnwillingly : to iudge vprightly, and, as much as we may, in the <sup>p</sup> best sense, of our neighbour : to loue, and <sup>q</sup> tender his credit as our owne : to <sup>r</sup> commend him wherein hee deserueth well, yet rather absent, then

<sup>l</sup> Pro. 10. 19.

<sup>m</sup> Psal. 15. 2.

<sup>n</sup> 2 Cor. 13. 5.

<sup>o</sup> & 10. 12. &c.

<sup>p</sup> Phil. 4. 8.

<sup>q</sup> 2 Cor. 12. 11.

<sup>r</sup> 2 Cor. 12. 11.

<sup>s</sup> 2 Cor. 12. 11.

<sup>t</sup> 2 Cor. 12. 11.

<sup>u</sup> 1 Cor. 13. 7.

<sup>v</sup> Iam. 3. 7.

<sup>w</sup> Mat. 1. 19.

<sup>x</sup> 3 Ioh. ver. 12.

then present, to *reproue* him when iust cause is, but rather to his face, then behinde his backe, and with *remembrance* of what is praise-worthy: &c.

5 Q. *What are the helpes or hindrances to the obedience of this Commandement?*

A. First we must *keepe* our mouth, as with a *bridle*; yea pray to God to *set a watch* before the doore of our lips.

Secondly, we must abhorre the *popish doctrine*, maintaining *equivocation*, and teaching to *speake lyes* through *hypocrisie*: also *pride*, and *selfe-love*, which thrust men forward to *boasting and vaunting*: Finally, *excessive drinking*, and whatsoeuer else causeth the heart to *utter peruerse things*.

f Leu. 19. 17.

1 Cor. 11. 22.

f Reu. 2. 2, 3, 4. &c.

u Psal. 39. 1.

\* Psal. 141. 3.

y 1 Tim. 4. 2.

z 2 Tim. 3. 2.

a Pro. 23. 33.

SECT. XXXIV.

Of the tenth Commandment.

Q. *What are the words of the tenth Commandment?*

A. Thou

<sup>a</sup> Exod. 20. 17.

A. <sup>2</sup> Thou shalt not covet thy neighbours house &c.

2 Q. What is the meaning of this Commandment?

<sup>b</sup> Cant. 8. 7.

<sup>c</sup> Gen. 39. 9.

<sup>d</sup> Exod. 21. 16

A. That in the most inward disposition of our heart, wee decline not from the rule of charitie; as to lust after our neighbours house, (or <sup>b</sup> whole possession) his wife (which is his <sup>c</sup> chieftest and choicest treasure) his <sup>d</sup> servants (which are precious aboue all outward possessions) his cattell, (which are next vnto the soules vnder his keeping:) Finally any thing, how small soeuer in our account, belonging to him: But that in all things we keepe our selues within the rule of brotherly loue.

3 Q. What is forbidden in this Commandment?

A. All lusts, contrary to charitie, viz.

<sup>e</sup> Math. 15. 19.

Rom. 7. 7.

Iam. 1. 14.

<sup>f</sup> Gal. 5. 17, 19.  
&c.

1. <sup>e</sup> Originall corruption, so farre forth as it is the fountaine of sinne, against the second Table.

2. <sup>f</sup> Actuell lusts: as thoughts of the minde, desires of the heart, fond

fond *wishings* and wouldings,  
delightfull *remembrances*, and  
s *meditations* of euill, &c.

g Ier. 4. 14.

4 Q. What is required in this Com-  
mandment?

A. That wee dispose of all our  
thoughts & affections, according to cha-  
rity; whereto belongeth<sup>h</sup> contentment  
with our portion, <sup>i</sup> *wishing* & *delighting*  
in our neighbours welfare, as our  
owne: <sup>k</sup> *striving* against lust by the  
helpe of the spirit, and power of the  
death of Christ, &c.

h 1 Tim. 6. 8.  
Psal. 16. 6.  
i 3 Ioh. ver. 2.  
k Gal. 5. 16, 17.

5 Q. What are the helps or hinderan-  
ces to the keeping of this Commande-  
ment?

A. First wee must <sup>l</sup> keepe our heart  
aboue all *keepings*, filling it with holy  
thoughts, and <sup>m</sup> *meditation* of those  
things that are aboue, and <sup>n</sup> *praying* to  
God to *incline* it to his testimonies, not  
vnto couetousnesse, &c.

l Pro. 4. 23.  
m Col. 3. 2.  
n Psal. 119. 36.

Secondly, we must auoide the <sup>o</sup> *ga-  
zing* and *wandring* eye, that is in the  
corners of the world, together with  
all occasions, and obiects of lust, &c.

o Pro. 17. 24.



## SECT. XXXV.

*Of the effect or exercise of Sanctification, viz. Repentance.*

1 Q. **T**hus far of the Law, the rule of Sanctification: what is the generall effect, or exercise thereof?

*a Ro. 12. 1, 2.*

*b Esa. 1. 16, 17.*

A. Repentance, which is a <sup>a</sup> through change of our purpose of heart, & course of life, from the <sup>b</sup> euill, which Gods word rebuketh in vs, to the good, which it requireth of vs.

2 Q. How is this change wrought in vs?

*c Zech. 12. 10.*

A. When the sinner, once humbled with the terrors of the Law, flyeth to the comforts of the Gospel, hee there <sup>c</sup> seeth, in Christ crucified, not onely the mercy of God discharging him of all his sinnes, but also how deepe the wounds of sinne are, wherewith hee hath pierced his Sauiour, and how seuerethe wrath of God is against sin, euen to the slaughtering of his owne Sonne: <sup>d</sup> hence commeth he to <sup>e</sup> hate his sinne, as God hateth it, and to look backe

*d 1 Pet. 4. 1.*

*e Psal 97. 10.*

backe thereon with <sup>f</sup>godly sorrow, resolving for ever after to forsake all his sinnes, and to live in new obedience.

3 Q. *When is this Repentance to be practised of vs?*

A. The practise of Repentance ought to be a continuall <sup>g</sup>abhorring of euill, and cleauing vnto that which is good, for as much <sup>h</sup>time as remaineth in the flesh after conversion: yet, at times there ought to be a more speciall practise and renewing thereof, as <sup>i</sup>after great fals, in <sup>k</sup>feare of imminent iudgements, or when we would <sup>l</sup>fit our selues to receiue speciall mercies.

4 Q. *In what manner must the speciall practise of Repentance, in such cases, be performed?*

A. There must be

1. A serious <sup>m</sup>search and inquirie after all sins, as Traitors against God; but especially <sup>n</sup>speciall sinnes, as the Arch-rebels.
2. Humble confession of sinnes; and that

I. Of

f 2 Cor. 7. 10.

g Rom. 12. 9.

h 1 Pet. 4. 2, 3.

i Psal. 51.

k Amos 4. 12.

l Gen. 35. 2, 3.  
&c.

m Lam. 3. 40

n Ier. 8. 6.

Psal. 18. 23.

<sup>a</sup> Pro. 28. 13.  
Ier. 31. 18, 19.

<sup>b</sup> 2 Cor. 2. 6.

<sup>c</sup> Luk. 17. 4.

<sup>d</sup> Iam. 5. 16.

<sup>e</sup> Psal. 51. 1, 2.  
&c.  
<sup>f</sup> vers. 7.

<sup>g</sup> vers. 16.

<sup>h</sup> Ps. 119. 128.  
& 139. 24.

1. Of necessitie vnto God, with<sup>a</sup> shame of face, & true sorrow of heart.

2. Vnto men conditionally; viz. if either the Church, for<sup>b</sup> satisfaction of the publique offence, doe inioyne open acknowledgement: or some<sup>c</sup> personall wrong demaund priuate reconciliation: or the weaknesse of the labouring conscience do require the secret<sup>d</sup> assistance of a faithfull, & able Minister, or brother.

3. Feruent and faithfull<sup>e</sup> prayer to God in Christ, both for<sup>f</sup> pardon of what is past, and for supply of<sup>g</sup> renewing grace, for the time to come.

5 Q. Seeing many doe falsely pretend that they repent, how may we know that our Repentance is true?

A. A true tryall of vnfeined Repentance may be taken

1. From the generalitie of it, viz. if it extend to the abhorring and shunning of<sup>h</sup> all sins, and to the loue

love and practise of <sup>a</sup> all duties, without reservation.

<sup>a</sup> Psal. 119. 6.

2. From the through performance of each part, viz.

1. Of hatred of sinne in spirituall warfare against it, and that euen unto <sup>b</sup> blood if neede be.

<sup>b</sup> Heb. 12. 4.

2. Of the love of righteousness, in bringing forth <sup>c</sup> fruites worthy of amendment of life, to wit, good workes.

<sup>c</sup> Matth. 3. 8.

SECT. XXXVI.

Of the spirituall Warfare.

1 Q. **W**hat is the spirituall warfare?

A. The daily exercise of our spirituall strength, and armour against all aduersaries, with assured confidence of victory.

2 Q. What is our spirituall strength?

A. The powerfull <sup>d</sup> assistance of God in Christ, who hath loved vs;

<sup>d</sup> Eph. 6. 10.

K

where-



<sup>a</sup> Rom. 8. 37.

whereby we become <sup>a</sup> *more than conquerors.*

3 Q. *What is our spirituall armour?*

<sup>b</sup> 2 Cor. 6. 7.

<sup>c</sup> Ephes. 6. 11.

A. The *complete furniture of saving and sanctifying graces*; called therefore the <sup>b</sup> *armour of righteousness*, and the <sup>c</sup> *Panoplie* or whole armour of God, viz.

<sup>d</sup> ver. 14. &c.

The <sup>d</sup> *girdle of veritie*, or sincerity. The *breast-plate of righteousness*, that is, holines of life, and good conscience.

The *shoes of the preparation* (or resolution to goe through with the profession) of the *Gospel of peace.*

The *shield of Faith.*

The *helmet of the hope of Salvation.*

The *sword of the Spirit*, which is the (sound knowledge and wise application of the) *word of God.*

Finally, *continuall, and instant prayer in the spirit.*

4 Q. *Who are our aduersaries in the spirituall conflict?*

A. They are either our *friend proving vs,* or our *enemies seducing* and

and endangering vs.

5 Q. Who is that friend of ours, that for our probation entereth into conflict with vs?

A. God himselfe, who though hee  
 e tempt no man vnto euill (no more then hee can himselfe bee tempted) yet, as a Master of defence, enureth vs to the conflict, by contending with vs, euen in his owne person. viz.

Sometimes by { <sup>f</sup> Probatory commande-  
 ments, or  
 { <sup>g</sup> Sensible apparitions.

But more ordinarily by <sup>h</sup> striking our hearts with his terrors, <sup>i</sup> withdrawing the comfort of his gracious presence, <sup>k</sup> leauing vs, for a time, to our selues, that by our falls wee may acknowledge our owne weaknesse: Finally <sup>l</sup> exercising vs vnder the crosse, and yoke of outward afflictions.

6 Q. How must we contend with God?

A. No otherwise, then <sup>m</sup> Iacob, and other holy men haue done, that is, by obedience, humilitie, patience, & feruent prayer vnto God; who onely enableth

e Iam.1.13.

f Gen.22.1.  
 &c.

g Gen.32.24.  
 h Iob 6.4.

i Psal.77.7.

k 2Chr.32.31.

l Heb.12.5,8.  
 Reu.3.19.

m Hoſ.12.3,4.

<sup>a</sup> Gen. 32.28.

vs to preuaile with himfelfe, <sup>a</sup> giuing vs the blessing, and name of Israel.

7 Q. What are those enemies of ours, that seeke to seduce and endanger vs?

<sup>b</sup> 2 Cor. 4. 4.<sup>c</sup> Eph. 6. 12.<sup>d</sup> 2 Cor. 12. 7.

Zech. 3. 1.

A. Whatsoeuer marcheth vnder the banner of Satan, the <sup>b</sup> God and <sup>c</sup> prince of the darknes of this world, who sometimes <sup>d</sup> immediately assailerh vs with *impious* and odious *suggesti- ons*; but more *vsually* imployeth his *forces* or attendants.

8 Q. What are the attendants of Satan?

<sup>e</sup> 1 Ioh. 2. 15.<sup>f</sup> ver. 16.<sup>g</sup> Ioh. 16. 33.<sup>h</sup> Gal. 5. 24.<sup>i</sup> 1 Pet. 2. 11.

A. 1. The <sup>c</sup> world, which he abuseth as his *storehouse*, and armorie of temptations, that is, both <sup>f</sup> *allure- ments* to euill with hope of *gaine*, *pleasure*, or *preferment*, and <sup>g</sup> *dis- couragements* from dutie, with feare of *losse*, *trouble*, *reproch*, &c.

2. Our owne <sup>h</sup> *flesh*, which as a treacherous party *within* vs, being by Satan *stirred* vp, and *in- veigled* with the *baites* of the world, or *discouraged* with the *euill intreaty* thereof, <sup>i</sup> *fighteth* on his side *against* our *soule*, that is, our *spirituall life* and *wellfare*.

9 Q. How

9 Q. How doe these enemies fight against our soule?

A. By imploying all force, & fraud, to draw vs by sinne, from the <sup>k</sup> obedience, and fauour of God, vnto damnation.

10 Q. What must we doe being thus assailed?

A. Wee must <sup>1</sup> stand fast, being strong in the Lord, and in the power of his might, and taking vnto vs the whole armour of God, that wee may be able to resist in the euill day, and to lead our captiuitie captiue.

11 Q. How may we be able to stand against the assaults of the Deuill?

A. 1. We must labour to <sup>m</sup> informe our selues, that we may not be ignorant of his enterprises, or stratagems.

2. We must boldly <sup>n</sup> resist, that is, ° giue no place or ground vnto him, or admit any conference with him; but rather neglect and despise his suggestions.

3. Wee must take the <sup>p</sup> shield of Faith in Christ, and his assist-

<sup>k</sup> 1 Ioh. 2. 15.

<sup>1</sup> Eph 6. 13, 14

<sup>m</sup> 2 Cor. 2. 11.

<sup>n</sup> 1 Tim. 4. 7.

1 Pet. 5. 9

° Eph. 4. 27.

<sup>p</sup> Eph. 6. 16.



<sup>a</sup> Psal. 16. 8.

<sup>b</sup> Esa. 63. 1.

<sup>c</sup> Eph. 6. 17.

<sup>d</sup> Mat. 4. 4. &c.

<sup>e</sup> 1 Ioh. 5. 4.

<sup>f</sup> Heb. 11. 24.  
&c.

<sup>g</sup> Gal. 6. 14.

<sup>h</sup> Heb. 11. 36,  
37.

<sup>i</sup> Reu. 12. 11.

<sup>k</sup> 1 Pet. 4. 1.

ance(<sup>a</sup> setting *him* on our right hand, who is <sup>b</sup> *mighty to saue*,) whereby wee may *quench* all the *fiery darts* of that wicked one.

4. Wee must brandish against him the <sup>c</sup> *sword of the Spirit*, that is, the *word of God*, after the example of our <sup>d</sup> *Sauour* keeping our selues to that *onely*, which God *reuealeth* to vs, and *requireth* of vs.

12 Q. *How may we withstand temptation from the world?*

A. By our <sup>e</sup> *faith*, which *sette*th a *better* world, euen Gods heavenly kingdome, before our eyes, and so enableth vs, both to <sup>f</sup> *contemne* and <sup>g</sup> *crucifie* the *loue* of this *present* world, and to <sup>h</sup> *endure* manfully, the threats and wrongs thereof, both *confessing* Christ in *perill*, and suffering <sup>i</sup> *martyrdom* for his sake, if wee be thereto called.

13 Q. *How may we withstand the temptations of our owne flesh?*

A. By <sup>k</sup> *setting* before our eyes the  
pat-

patternne of the *death* of Christ, and *arming* our selues with the same minde, that it behoueth vs also to *suffer* in the *flesh*, ceasing from sinne; hereto *crauing* and *imploying* the power of the same *death* of Christ, to <sup>1</sup> subdue and crucifie our carnall lusts and affecti-  
ons; whereto also belongeth the help of <sup>m</sup> *Abstinence* for the repressing of the inordinate desires of nature.

1 Ro. 6. 2. &c.

m 1 Cor. 9. 25.  
&c.

## SECT. XXXVII.

### Of good workes in generall.

I Q. **T**hus far of the spirituall warfare: What is a good worke?

A. Whatsoever thing is done of vs, <sup>n</sup> not by the force or conduct of nature, but by the power of the <sup>o</sup> spirit of Christ, dwelling in vs, and according to the rule of the <sup>p</sup> knowne will of God, vnto the <sup>a</sup> glory of God, the <sup>r</sup> assurance of our election, and the <sup>f</sup> edification of others.

n 2 Cor. 3. 5.  
o Rom. 8. 10.

p Rom. 12. 2.  
q 1 Co. 10. 31.  
r 2 Pet. 1. 10.  
s 1 Cor. 10. 23.

2 Q. *Is there no concurrence of nature, in the doing of a good worke?*

A. Taking *nature* (in the common sense of Scripture) for that <sup>a</sup> *hereditary corruption*, that cleaueth to all the sonnes of *Adam*, <sup>b</sup> no good worke hath any ground or help from nature, being altogether contrary thereto: but if we vnderstand by <sup>c</sup> *nature*, the created abilities of soule, and body, as the *light of reason, liberty of will, motion of the bodily members, &c.* We acknowledge *nature* to be <sup>d</sup> not the principall mouer, or guide, but the <sup>e</sup> *thing* moued, and guided by grace, in well-doing.

3 Q. *Are there any workes of men perfectly good?*

A. None, no not of the most perfect, in this life, by reason of the <sup>f</sup> *remainders* of corruption; but only the workes of Christ, in whom alone there was <sup>g</sup> no mixture of sinne.

4 Q. *Can all men doe good workes?*

A. No, but onely the regenerate, who are, for that purpose, <sup>h</sup> *created* a-new, and indued, in measure, with the *spirit* of Christ, and *power* of his resurrection:

<sup>a</sup> Ephes. 2. 3.

<sup>i</sup> Cor. 2. 14.

<sup>b</sup> Rom. 8. 7.  
& 7. 18.

<sup>c</sup> Rom. 2. 14.

<sup>d</sup> Mat. 16. 17.

<sup>e</sup> 1 Theſſ. 5. 23.

<sup>f</sup> Esay 64. 6.

Gal. 5. 17.

<sup>g</sup> 1 Pet. 2. 22.

<sup>h</sup> Ephes. 1. 10.

<sup>i</sup> Tim. 3. 21.

rection: As for the *unregenerate*, they are <sup>i</sup> the euill tree, that bringeth forth onely euill fruit.

i Mat. 7. 17.  
&c.  
Ier. 13. 23.

5 Q. Are there not some good works, specially commended to vs in the word of God?

A. Yes: and namely, among the duties of the first Table, *Prayer*, and among those of the second Table, *Almes*; touching which therefore our <sup>k</sup> Sauour giueth speciall directions in the sixt of *Matthew*.

k Mat 6. 1, 5.  
&c.

6 Q. Is not fasting also (of which our Sauour in the <sup>l</sup> same place entreateth) a speciall good worke?

l Mat. 6. 16.  
&c.

A. Fasting is not properly a good worke, but an helpe, and assistance there-to, namely to *Prayer*, as shall appeare.

## SECT. XXXVIII.

### Of Prayer.

1 Q. **T**O proceede then; What is prayer?

A. It is the <sup>m</sup>request of an humble, & sanctified

m Philip. 4 6.



<sup>a</sup> Rom. 8. 26.

<sup>b</sup> Psal. 50. 15.

<sup>c</sup> Ioh. 14. 14.

<sup>d</sup> Eph. 6. 18.

<sup>e</sup> I Ioh. 5. 14.

<sup>f</sup> I Thes 5. 17.

<sup>g</sup> verſ. 18.

<sup>h</sup> Deut. 6. 7.

<sup>i</sup> Matth 6. 7.

*sanctified heart*, together with *thanksgiving*, offered vp by the power of the <sup>a</sup> *spirit* of prayer, as a speciall <sup>b</sup> *service* vnto God, in the <sup>c</sup> *name* of Christ, in behalfe of *our selues*, and <sup>d</sup> *others*, with <sup>e</sup> *assurance* to be heard, in what we pray for, according to the will of God.

2 Q. *Why doe you call it a request with thanksgiuing?*

A. Because in all our prayers, there must bee both <sup>f</sup> *petition* of the good things we need, and <sup>g</sup> *thankfull acknowledgement* of those we haue obtained: As for those *formes*, which containe *neither* supplication, nor giuing of thanks (as the *Articles* of our faith, the *Decalogue* &c.) they may and ought, for other good purposes, be committed to memory and <sup>h</sup> *rehearsed*, but to vse them as *praiers*, <sup>i</sup> *sauioreth* of deepe *ignorance*, if not of superstition.

3 Q. *Why doe you call it the request of the heart?*

A. Not to exclude the vse of *bodily gesture*, much lesse of the *voice* and *tongue*, in the action of *invocation*; there-

therefore called the <sup>k</sup> *calues of the lips*; but to shew

<sup>k</sup> Hoſ. 14. 3.

1. That the <sup>1</sup> *heart* is, on our part the *first*, and principall *moouer*, and *ſpeaker* in prayer, from whence both *voice* and *geſture* haue their *force*, and *grace*.

1. Cor. 14. 15.  
Pſal. 45. 1.  
& 108. 1.

2. That prayer, in *ſudden* occaſions, may be <sup>m</sup> *ſecretly*, and *powerfully* offered, and is of God *accepted*, and *heard*, when neither any *voice* is vttered, nor any *bodily geſture* imploied.

<sup>m</sup> Exo 14. 15.  
Nehem. 2. 4.

4 Q. *Why doe you adde, of an humble, and ſanctified heart?*

A. Becauſe, as in *generall*, <sup>n</sup> none can pray, or doe any thing *acceptably*, but ſuch as are *truely regenerate*, and <sup>o</sup> ſanctified vnto this, and euery good worke: ſo in ſpeciall (and for the preſent action of prayer) it is *required*, as the <sup>p</sup> *ſumme of all ſacrifices*, that the heart be *humble*, and *contrite*, <sup>q</sup> *acknowledging* it owne *unworthineſſe*, by reaſon of *linne*, <sup>r</sup> *feeling* the *want* of Gods *grace* and *mercy*, and <sup>i</sup> *ſubmitting* it ſelfe vnto him, willing to be *beholding* for

<sup>n</sup> Pſal. 109. 7.

<sup>o</sup> Pſal. 51. 15.

<sup>p</sup> Pſal. 51. 17.

<sup>q</sup> Dan 9. 8, 9.

<sup>r</sup> Pſal. 143. 6.

<sup>i</sup> Luk. 15. 18,

19.

for the *least degree* of fauour.

5 Q. *What is the spirit of prayer?*

A. An especiall grace and *operation* of the <sup>a</sup> holy Ghost (called therefore the <sup>b</sup> spirit of grace and deprecation) *enabling* vs to <sup>c</sup> powre out our *soules* vnto the Lord, with <sup>d</sup> sighs, that cannot be expressed.

6 Q. *Are we to direct our prayers to God alone?*

A. Yea, to one God in Trinitie, and to none other: for he *alone*

1. As the *searcher of the hearts*,  
<sup>c</sup> *heareth the voice*, and <sup>f</sup> *knoweth the meaning* of the spirit of praier.

2. Is <sup>g</sup> *able to grant* whatsoeuer we demand.

3. Challengeth our <sup>h</sup> *faith*, & confidence, without *which* wee cannot pray.

For which causes, the Scripture *alloweth not* prayer to any other.

7 Q. *In whose name, or for whose sake must we sue to God?*

A. In the onely <sup>i</sup> *name* and for the onely *sake*, of his *sonne*, our Lord Iesus Christ, the alone <sup>k</sup> *mediator* betweene God

<sup>a</sup> Iude ver. 20.

<sup>b</sup> Zech. 12. 10.

<sup>c</sup> Psal. 62. 8.

<sup>d</sup> Rom 8. 26.

<sup>e</sup> Psal 65. 2.

<sup>f</sup> Rom. 8. 27.

<sup>g</sup> Eph. 3. 20.

<sup>h</sup> Rom. 10. 14.

<sup>i</sup> Dan. 9. 17.

Ioh. 16. 23, 24.

<sup>k</sup> 1 Tim. 2. 5.

God and man, as of <sup>1</sup> propitiation, so of intercession; who through the <sup>m</sup> vaile of his flesh, and merit of his blood, hath prepared for vs a new, and liuing way, whereby we may be bold to enter into the holy place: in <sup>n</sup> whom alone wee are made children of God, and haue liberty to call him Father: Finally, in, with, and for <sup>o</sup> whom, God giueth all good things to his Elect.

8 Q. For whom are we to pray?

A. For our selues, and others: vs, and ours: In a word

1. For <sup>p</sup> all men, euen our <sup>q</sup> enemies, because of the common <sup>r</sup> image of God, and <sup>t</sup> blood of mankind, wherof we are all made; vnlesse it be apparent, that <sup>r</sup> any one hath committed the unpardonable sin: but <sup>u</sup> principally for those of the household of faith.
3. For all <sup>x</sup> sorts & degrees of men; especially publike persons, as rulers, and such as are in authority: <sup>y</sup> ministers, that watch ouer our soules &c.

9 Q. What assurance haue we, that we shall

l 1 Ioh. 2. 1, 2.  
Rom. 8. 34.  
m Heb. 10. 19.  
&c.

n Gal. 4. 5.

o Rom. 8. 32.

p 1 Tim. 2. 1.  
q Matth. 5. 44.  
r Iam. 3. 9.  
s Act. 17. 26.

t 1 Ioh. 5. 16.

u Gal. 6. 10.  
Eph. 6. 18.

x 1 Tim. 2. 2.

y Eph. 6. 19.  
Col. 4. 3.



*shall be heard in what we pray for?*

<sup>a</sup> Psal. 65. 2.

<sup>b</sup> Heb. 11. 6.

<sup>c</sup> Ioh. 11. 42.

<sup>d</sup> Psal. 77. 3.

<sup>e</sup> 2 Cor. 12. 9.

<sup>f</sup> Luc. 11. 5.  
<sup>g</sup> &c. & 18. 1.

A. Because we pray to *that* God, that <sup>a</sup> *heareth the prayer*, and is the <sup>b</sup> *rewarder* of all that come vnto him, and in <sup>c</sup> *his name*, to whom God denyeth *nothing*: and therefore howsoever wee are not *alwaies* answered at the <sup>d</sup> *present*, or in the <sup>e</sup> *same kinde*, that wee desire, yet sooner or later, we are sure to receiue, euen about that wee are able to aske, or thinke; if we continue, <sup>f</sup> *with constancie, patience, and importunitie*, to sue vnto him according to his will.

### SECT. XXXIX.

*Of the Lords prayer, the perfect forme and platforme of prayer: and of the preface thereof.*

I Q. **W** *Here is that will of God reuealed, according whereto we must direct our prayers?*

A. Throughout the *whole* booke of the Scriptures of God, which *informe*

*forme* vs, as concerning *other duties*, so especially concerning *this* of prayer; recording also for this purpose, many excellent *prayers*, as of *Moses*, *David*, *Nehemiah*, *Paul*, &c. But most absolutely in that *passage*, or portion, delivered by our Saviour *himselfe*, and propounded by his holy Euangelists, *Matthew*, and *Luke*; by the one, as the most perfect & platforme, to be imitated; by the other, as the most excellent <sup>h</sup> *forme*, to be used of all Christians; and therefore commonly called the *Lords prayer*.

g Matth. 6. 9.

h Luk. 11. 2.

2 Q. What are the words of the *Lords prayer*?

A. Our Father which art in heauen, &c.

3 Q. What are the parts of this Prayer?

A. They are three, viz.

1. A preface of compellation, for entrance into prayer, in the first words, [*Our Father which art in heauen.*]
2. A bodie of petitions, containing the matter of Prayer, in the words next following.
3. A conclusion for confirmation & close

close of Prayer, in the last words,  
[For thine is the kingdome, &c.]

4 Q. To begin with the preface, why doth our Saniour direct vs, to giue such titles vnto God, in the entrance of our prayers?

A. That thereby we may *testifie*, *increase*, and *strengthen* our Faith in God, considering <sup>a</sup> what he is to vs, to whom we are about to pray.

<sup>a</sup> Heb. 11. 6.

5 Q. What are we to consider from this, that we are taught to call God [Our Father?]

A. We are hereby directed to meditate vpon a two-fold relation.

The first between our selues & God, who in Christ is become our Father, and giueth vs both the <sup>b</sup> *priviledge*, and <sup>c</sup> *spirit* of sonnes, so to call him; from whence ariseth, not onely *confidence* in his <sup>d</sup> *fatherly loue* and compassion towards vs, as his children, but also necessitie of *dutie* on our parts, that wee both <sup>e</sup> *honour*, and <sup>f</sup> *imitate* him, as our <sup>g</sup> Father.

<sup>b</sup> Ioh. 1. 12.

<sup>c</sup> Gal. 4. 6.

<sup>d</sup> Psal. 103. 13.

<sup>e</sup> Mal. 1. 6.

<sup>f</sup> Mat. 5. 45.

<sup>g</sup> Ephes. 5. 1.

1 Pet. 1. 17.

The second beetweene our selues, and so many as are, or may be, Children of the

the *same* Father with vs ; with whom therefore at all times (<sup>a</sup> *especially* when wee make our prayers) wee must *maintaine*, or *renew*, loue and peace: and for all whom, as for our selues, we are to be suiters vnto *our* God, and Father, and *they* in like manner for *vs* ; that, *every one* praying for *all*, and *all* for *every one*, we may *ioyntly* encrease, and enioy the benefit of the common stocke of prayers layd vp in the hands of God.

6 Q. *Whereto doe the words following direct vs, when wee say* (which art in heauen?)

A. To the meditation of the *glorie*, powerfull *providence*, *wisdome*, and *holinesse* of God; in which regards hee is <sup>b</sup> sayd to dwell in the *high* and *holy* place : not that hee is *excluded* from, or *included* in any place (who <sup>c</sup> filleth all places, yea <sup>d</sup> *whom* the heauen of heauens cannot containe) but

¶ 1. Because his *wisdome*, *power*, and *glorie* appeareth most evidently in the rule of the <sup>e</sup> *heauens*

L

as

a Matt. 5. 23.  
&c.  
1 Tim. 2. 8.

b Psal. 113. 4.  
Esa. 57. 15.

c Ier. 23. 24.  
d 1 Kin. 8. 27.

e Ps. 19. 1 &c.  
& 8. 3. & 103.  
19.



close of Prayer, in the last words,  
[For thine is the kingdome, &c.]

4 Q. To begin with the preface, why doth our Saniour direct vs, to giue such titles vnto God, in the entrance of our prayers?

A. That thereby we may *testifie*, *increase*, and *strengthen* our Faith in God, considering <sup>a</sup> what he is to vs, to whom we are about to pray.

5 Q. What are we to consider from this, that we are taught to call God [Our Father?]

A. We are hereby directed to meditate vpon a two-fold relation.

The first between our selues & God, who in Christ is become our Father, and giueth vs both the <sup>b</sup> *priviledge*, and <sup>c</sup> *spirit* of sonnes, so to call him; from whence ariseth, not onely *confidence* in his <sup>d</sup> *fatherly loue* and compassion towards vs, as his children, but also necessitie of *dutie* on our parts, that wee both <sup>e</sup> *honour*, and <sup>f</sup> *imitate* him, as our <sup>g</sup> Father.

The second betweene our selues, and so many as are, or may be, Children of the

<sup>a</sup> Heb. 11. 6.

<sup>b</sup> Ioh. 1. 12.

<sup>c</sup> Gal. 4. 6.

<sup>d</sup> Psal. 103. 13.

<sup>e</sup> Mal. 1. 6.

<sup>f</sup> Mat. 5. 45.

<sup>g</sup> Ephes. 5. 1.

1 Pet. 1. 17.

the *same* Father with vs ; with whom therefore at all times (<sup>a</sup> *especially* when wee make our prayers) wee must *maintaine*, or *renew*, loue and peace: and for all whom, as for our selues, we are to be suiters vnto *our* God, and Father, and *they* in like manner for *vs* ; that, *every one* praying for *all*, and *all* for *every one*, we may *ioyntly* encrease, and enioy the benefit of the common stocke of prayers layd vp in the hands of God.

6 Q. *Whereto doe the words following direct vs, when wee say* (which art in heaven?)

A. To the meditation of the *glorie*, powerfull *providence*, *wisdome*, and *holinesse* of God; in which regards hee is <sup>b</sup> sayd to *dwell* in the *high* and *holy* place : not that hee is *excluded* from, or *included* in any place (who <sup>c</sup> *filleth* all places, yea <sup>d</sup> *whom* the heauen of heauens cannot containe) but

1. Because his *wisdome*, *power*, and *glorie* appeareth most euidently in the rule of the <sup>e</sup> *heauens*

L

as

a Matt. 5. 23.  
&c.  
1 Tim. 2. 8.

b Psal. 113. 4.  
Esay 57. 15.

c Ier. 23. 24.  
d 1 Kin. 8. 27.

e Ps. 19. 1 &c.  
& 8. 3. & 103.  
19.

f Psal. 123. 1.  
Col. 3. 1. 2.

g Eccle. 5. 1.

h 2 Chr. 32. 20

i Psal. 115. 3.

k Psal. 2. 8.  
Luc. 11. 13.

as of the most *excellent* bodily creatures, by *which* inferiour natures are ruled.

2. Because <sup>f</sup> *there*, and not on earth, we should now *seeke* him, *where* also wee hope, another day, to dwell with him, in the same happy fellowship, which now the holy Angels, and blessed soules doe enjoy.

3. To teach vs to pray <sup>g</sup> reuerently before *him*, who is so *high* aboue vs, yea *feruently* also, that our prayers may <sup>h</sup> *ascend* into heaven.

4. That acknowledging him to *ride* on the heavens for our helpe, <sup>i</sup> able (as in heaven) to doe for vs, whatsoeuer (as a Father) hee will, wee might, with full *confidence* in his *power* and *loue*, aske <sup>k</sup> euery good thing of him.

SECT.

S E C T. XL.

Of the first Petition.

2 Q. **T**O come to the body, & matter of prayer ; How many Petitions are there in the Lords Prayer ?

A. Six ; wherof the three first are referred to things concerning God, whose glory & seruice we are to *preferre* before our own good : the three latter, to things concerning our selues, <sup>m</sup> which wee must refer to the former.

2 Q. To beginne therefore with those that concerne God ; What are the words of the first Petition ?

A. <sup>a</sup> Hallowed be thy name.

3 Q. What is the meaning of these words ?

A <sup>1</sup>. By the (Name) of God we are to vnderstand God <sup>o</sup> *himselfe*, as he maketh *known* to vs the *fame*, & glorie of his *nature*, otherwise <sup>p</sup> *unconceineable* ; whether by his <sup>q</sup> *Titles*, as *Iehouah, Elohim, &c.* or <sup>r</sup> *Attributes*, as of *loue, wisdom, power, iustice, &c.* which being *essentiall* in him, are for our capacitie, expressed vnder

<sup>l</sup> Ioh. 12. 27.  
28.

<sup>m</sup> Psal. 50. 15.

<sup>n</sup> Matt. 6. 9.  
Luk. 11. 2.

<sup>o</sup> Esay 26. 8.

<sup>p</sup> Gen. 32. 29.  
<sup>q</sup> Exod. 3. 14.  
& 6. 3.  
<sup>r</sup> Exod. 33. 18.  
19. &c. & 34.  
5. 6. &c.



f Psal. 104.

t Psal. 19. 14.

u Psal. 138. 2.

&amp; 197. &amp;c.

x Cant. 1. 2.

y Psal. 96. 8.

z Mat. 5. 28.

der the names of such *qualities in vs* : or

*Memorials*, as his workes of *creation*, and *providence*, but especially *redemption*: or his *word* (& worship) which is the *book of grace*, & the *box of oyntment*, out of which the sweet *sauour* of his *name*, is most effectually *powred*.

2. By (*hallowing*) we must vnderstand, the *separating* of the name of God, from all prophane and vnholly *abuse*: not by *adding* any holinesse thereto, but by *acknowledging* and *honouring* it for such ; whereby wee doe, as it were, set the *crowne* of holinesse & *honour* vpon the head of God.

Contrariwise, failing so to do, we are *guilty* of the *profanation* of Gods holy name: not that he can receiue any *pollution* from vs, but onely as the man, that *lusteth* after a *chaste* woman, is sayd, by our *Sauour*, to bee guilty of adultery with her, though *shee* remaine

remaine, in *her selfe*, spotlesse, and vndefiled.

4 Q. *What doe we then aske of God in this Petition?*

A. *Two things, Viz,*

1. That he would vouchsafe to plant & encrease in *vs*, & *others*, such graces wherby his name may be glorified, as <sup>a</sup> knowledge of God, <sup>b</sup> humility, thankfulness, patience, &c. lips opened, and tongues tuned to speake of him with reverence: Finally a <sup>d</sup> life so ordered, that men may say, hee is an holy God, who by his grace, maketh *vs* an *holy* people.

2. That he would remoue, & root out of our *harts*, *tongues*, & *lines*, all such vices, by and for which his name is dishonored, as <sup>c</sup> pride, profanenesse, <sup>f</sup> ignorance, infidelity, <sup>g</sup> unthankfulness, impatience, &c. those tongue-wormes of <sup>h</sup> swearing, blasphemy, and vnreuerent speaking of him: Finally <sup>i</sup> euill and scandalous life, for which the name of God, and his religion, is euill spoken of in the world.

a Psal. 100 3.

& 67.2.

b Psal. 115.1.

c Psal. 51.15.

& 45.1.

d Math. 5.16.

i Pet. 2.9.

Tit. 2.10.

c Prou. 3.13.

f Hof. 8.12.

g Rom. 1.21.

h Exod. 20.7.

i Ro. 2.23.24.

## SECT. XLI.

## Of the second Petition.

1 Q. **W**Hat are the words of the second Petition?

A. <sup>k</sup> Thy Kingdome come.

2 Q. What is the meaning of these words?

A. First by the (*Kingdome*) of God we must vnderstand, not that <sup>1</sup> *uniuersall* soueraignty which, as *Creator*, he exerciseth ouer all *creatures*, disposing them all vnto their proper ends for his glory: but the <sup>m</sup> *spirituall* regiment of the *Church* (and of all things for the *good* of the *Church*) wherein God hath appointed <sup>a</sup> *Christ* to be the *King*, the <sup>o</sup> *saints* his *subiects*, the <sup>p</sup> *word* his *law*, the <sup>a</sup> *Angels*, and all *creatures* his *seruants*, the <sup>r</sup> *Ministers* his *Heralds*, and *Embassadours*: finally, the <sup>t</sup> *Diuels kingdome*, that is, wicked *Angels*, and men (<sup>e</sup> *enemies* to the *Kingdome* of *Christ*) his <sup>n</sup> *footstoole*.

Secondly, this *Kingdome* is sayd to (*come*.)

1. In

k Matth. 6. 10.  
Luc. 11. 2.

l Esa. 6. 5.  
Psal. 95. 3. &c.

m Psal. 110. 2.  
1 Cor. 15. 25.

n Psal. 2. 6.  
Hos. 3. 5.  
o Reu 15. 3.  
p Iob 22. 22.  
q Heb. 1. 6.  
r 2 Cor. 5. 20.

f Mat. 12. 26.

t Luc. 19. 27.  
u Psal. 110. 1.

1 In regard of *meanes*, where the  
<sup>x</sup> word of the *Kingdome* is pub-  
 lished.

x Matt. 12. 28.  
 & 13. 19.  
 Mar. 1. 15.

2 In regard of *efficacie*, where  
<sup>y</sup> from the *heart* obedience is  
 yeelded.

y Rom. 6. 17.

3 In regard of *perfection*, it hath  
 these *degrees*:

{ <sup>z</sup> Encrease of *grace* in the  
 time of this *life*:

z Matth. 13. 8.

The <sup>a</sup> *translation* of blessed  
 soules into heauen, in the  
 moment of *death*:

a Luc. 23. 42.  
 43.

Viz.

{ Finally, the <sup>b</sup> *full redemp-  
 tion*, and glorification  
 of the Saints, in soule  
 and body, in the *life to  
 come*.

b Matt. 25. 34.

3 Q. What things doe we then craue  
 of God, in this petition?

A. Six things, viz.

1 That Satans <sup>c</sup> *Kingdome* may be  
 abolished, the <sup>d</sup> *bonds* of spirituall  
 captivity loosened, the <sup>e</sup> *power* of  
 corruption, that maketh vs like  
 well of our bondage, abated,  
 the <sup>f</sup> *instruments* of Satans ty-

c Acts 26. 18.  
 d 2 Tim. 2. 26.  
 Col. 1. 13.  
 e Gal. 5. 24.

f 2 Theff. 2. 8.



g Psal. 110. 2.  
 Esay 11. 10.  
 h 2 Theff. 3. 1.

i Reuel. 17. 16.

k Esay 60. 3.

l Esay 56. 10. 11

m Mat. 9. 38.

n Col. 3. 15. 10

- 1 ranny (as the Turke and Pope, and all such Outlawes from Christ) defeated.
2. That the *word* of the Kingdome, the rod and <sup>s</sup> *standard* of Christs power, may haue <sup>n</sup> *free passage* euery where, and bee gloriously lifted vp and aduanced.
3. That the eyes of *all* men, especially *Princes*, may bee opened to see the <sup>i</sup> *filthinesse* of the whore of Babylon, and the true <sup>k</sup> *beauty* of the pure religion, & *spouse* of Christ.
4. That all <sup>l</sup> *loyterers*, and tonguetied Ministers remoued, <sup>m</sup> *faithfull* and *able* watchmen may be set ouer the flocke of Christ, with sufficient *encouragement* of maintenance, countenance, protection, &c.
5. That the Lord, by his *word* and *spirit*, would <sup>n</sup> *rule* in the *hearts* and *liues* of his Saints; making them also *Kings*, in part, by ouercomming the corruption, which

which is in the world through  
lust.

6. That he would *finish* the king-  
dome of *grace*, ° calling his elect  
uncalled, p *confirming* such as  
stand, q *raising* the fallen, r *com-*  
*forting* the afflicted, &c. and  
hasten the kingdome of *glorie*,  
both by s *taking* vs in due time  
out of this conflicting life, into  
peace with Christ; and finally  
sending his Sonne the t *second*  
time for the *full salvation* of vs,  
and all his chosen, that hee ha-  
uing raigned in vs by *grace*,  
wee may euerlastingly u *raigne*  
with him in glory.

o Gen 9. 27.  
p 2 Thess. 2. 17  
q Iam. 5. 15. 16  
r Esay 61. 3.

s Phil. 1. 23.

t Reu. 22. 20.

u 2 Tim. 2. 12

SECT. XLII.

*Of the third Petition.*

1 Q. **W**hat are the words of the  
third petition?

A. s *Thy will be done on earth, as it is*  
*in heauen.*

2 Q. What is the meaning of these words?

A. First

x Mat. 6. 10.  
Luc. 11. 2.

a 2 Tim. 2. 26

b 1 Pet. 4. 2.

c 2 Sam. 7. 2.

&amp;c.

Iam. 4. 15.

d Deut. 29. 29.

e Pro. 27. 1.

f Acts 1. 7.

g Acts 4. 28.

h Acts 21. 34.

i Deut. 29. 29

A. First, by this word (*thy*) wee exclude all *wils opposed* to, or *diuers* from, the will of God : whether the will of <sup>a</sup> *Satan*, or our <sup>b</sup> *owne*, naturally corrupt, and *enthralled* to Satan ; yea whatsoeuer <sup>c</sup> *lawfull* intentions or desires , repugnant to the *will* of God.

Secondly, by the (*will*) of God we here vnderstand, not so much <sup>d</sup> *that* part, which he keepeth *secret* from vs, as his eternal *counsell*, the <sup>e</sup> *euents* of outward things, <sup>f</sup> *times* and seasons &c. which it is *unlawfull* to *enquire* into, *impossible* to *know*, or to *withstand*, and <sup>g</sup> *no* *thanke* for vs to *accomplish*, vnto which we must *onely* with patience and contentment <sup>h</sup> *submit* our selues : as *that* part thereof, which is <sup>i</sup> *reuealed*, and made knowen vnto vs in the word, both in the *promises*, which we are to beleeeue, and in the *precepts*, which (as *conditions* of obedience, in way of thankesgiuing, annexed vnto the *promises*) we are to *performe*.

Thirdly, by (*doing*) wee vnderstand, not a good *intent* onely in the *heart*,

heart, or a <sup>k</sup> profession of obedience in word and pretence : but an *actuell* and through <sup>l</sup> performance of what is required of vs.

k Matt.21.30.

l Iam.1.25.

Fourthly, where we say, (*in earth as in heauen*) wee propound to our selues the *patternes* of the <sup>m</sup> Angels, and blessed soules, who being freed from all mixture of corruption, doe in their kind, *perfectly* obey God; whom therefore we desire to *imitate* in the manner, though wee know wee cannot *equall* them in *measure*, and degree of obedience.

m Psal.103.  
20. & 22.

3 Q. What doe we then aske of God in this Petition ?

A. Three things, viz.

1. That all *wils* of wicked <sup>d</sup> Angels and <sup>o</sup> men, as contrary to the will of God, may bee *disappointed*.

n Zech 3.2  
o Psal. 140.8.

2. That in vs, <sup>p</sup> ignorance of the reuealed will of God, <sup>q</sup> rebellion, disobedience, murmurings, &c. being remooued, all pretences and dispensations, or powers, presuming to dispencc with the

p Psal.119.18.  
q 1 Sam.15.  
22.23.



r Psal. 119. 32.  
f Verſ. 36.

c Psal. 110. 3.

u Psal. 119. 60  
x Deu. 5. 28. 29

y Psal. 119. 6.  
z Verſe 112.

the will of God, *disclaimed*, and our *hearts* by grace <sup>r</sup> *ſet at large*, *ſtrengthened*, and <sup>r</sup> *directed*, wee may both *know*, and obey the will of our heavenly Father and Lord.

3 That, for the *manner* of performance, wee may (after the *heavenly* patterne afore mentioned) <sup>r</sup> *willingly* without constraint, or repugnancy, <sup>u</sup> *ſpeedily* without delay, <sup>x</sup> *ſincerely* without hypocrisie, <sup>y</sup> *fully* without reſeruation, and <sup>z</sup> *conſtantly* without intermiſſion, *beleene* the promiſes of mercie, and obey the precepts of holineſſe.

# SECT. XLIII.

## Of the fourth Petition.

I Q. **T**hus farre of the three firſt petitions for things concerning God: To come to the three latter concerning our ſelues; What are wee generally to note in them?

A. The

A. The order & dependance they haue

1. From the *former* three concerning God : for we are *then* allowed, and <sup>a</sup> *not* till then, to seeke good things for our *selues*, when wee haue *first* minded & sought those things that concerne the glory of God; because vnto <sup>b</sup> godlinesse *onely* the *promises* of this life, and that which is to come, are entailed.

<sup>a</sup> Luc. 17. 7.  
&c.

<sup>b</sup> 1 Tim. 4. 8.

2. Betweene *themselves*; wherein is to be obserued,

First, that we haue but *one* petition for *outward* things, as *lesse* to bee esteemed : but for *spirituall* things *two*, as about <sup>c</sup> which, our care is to bee *doubled*.

<sup>c</sup> Mat. 6. 33.

Secondly, that yet the *first place* is giuen to *outward* things; not as *cheefest*, but as <sup>d</sup> *helps* to enable vs to *spirituall* duties, and as *steps* <sup>e</sup> whereby our weake faith may the better *ascend* to lay claime and hold on *spirituall* graces.

<sup>d</sup> Gen. 28. 10.  
21.

<sup>e</sup> Acts 17. 27.  
28.

Thirdly, that, according to the  
*order*

order obserued in the *Creede*,  
(called the *Apostles*) wee are  
taught to *depend*:

On the *providence* of God  
the Father, our *Crea-*  
*tour*, for outward bles-  
sings:

On the *mercy* of Christ, our  
*Sauour*, for the remission  
of our sinnes:

On the powerfull *assistance*  
of the holy Spirit, our  
*sanctifier*, for the *resisting*  
& *subduing* of all tempta-  
tion vnto euill.

Lastly, that in *all* these petiti-  
ons, vnder *one* thing expres-  
sed, *other* things of like nature  
are to bee conceiued, as shall  
appeare.

2 Q. To proceede in order: What  
are the words of the fourth petition?

A. <sup>f</sup> Giue vs this day our daily bread.

3 Q. What is the meaning of these  
words?

A. First, by (*bread*) we must vnder-  
stand <sup>g</sup> all outward things, seruing for  
our

f Mat. 6. 11.  
Luke 11. 3.

g Pro. 27. 27.  
& 31. 14.

our necessitie, and sober delight, as food  
physicke, sleepe, raiment, house, &c. toge-  
ther with the meanes thereof, as peace,  
seasonable weather, and such like.

Secondly, by (*daily*) bread, or bread  
(*instantly necessary*) or (*such as is to bee  
added to our substance*) wee vnderstand  
such provision, and such a proportion  
thereof, as may best <sup>h</sup> agree with our  
nature, charge, and calling.

h Pro. 30.8.

Thirdly, by (*our*) bread, we vnder-  
stand <sup>i</sup> such, as commeth to vs by the  
blessing of God on our lawfull labours,  
so that neither God, nor man, can iust-  
ly implead vs for it.

i 2 Theſ. 3.12.

Fourthly, when wee say, (*giue*) wee  
professe our selues <sup>k</sup> unable, by any ser-  
uice or labour, to merit our bread  
much lesse our saluation) at the  
hands of God; but that, our right vn-  
to the creatures being forfeited in A-  
dam, wee now haue nothing to plead,  
but only Gods deed of gift, made vn-  
to vs in Christ, the second Adam, and  
<sup>l</sup> heire of all things; <sup>m</sup> in whom and  
with whom all things are conuayed  
to vs.

k Luk. 17.10.  
Gen. 3.2.10.

l Heb. 1.2.  
m Rom. 8.32.

Fiftly,



n 2 Cor. 8. 14.

o Math. 6. 34.

p Iam. 4. 3.  
Num. 11. 4 5. 6q Prou. 30. 8.  
1 Tim 6. 8.  
r Iam. 4. 15.  
2 Sam. 7. 27.

f Phil. 4. 12.

t Heb. 13. 5.

Fiftly, when we say giue (*vs*) wee professe our selues petitioners for all men, especially the *household of faith*; that for the most part *euery one* may haue sufficient, and, where want is, *others* may bee enabled to supply it out of their abundance.

Lastly, when we say (*this day*) or (*for the day*) we professe the *moderation* of our care, and desire of earthly things, with our *purpose* euery day, by labour and prayer, to seeke these blessings at the hand of God.

4. Q. What doe wee then beg of God in this petition.

A. Two things: *Viz.*

First, *bread*: *P* not quailles, or delicates; not riches, & *superfluitie*: but a proportion of maintenance, credit, libertie, &c. *Q* *conuenient* for vs: and that with condition, *r* if God shall see good, which is a caution *proper* to this Petition for outward things.

Secondly, *faith* and *grace*, as well in *want*, as in *abundance*, to depend on the providence of God for outward things: to bee *contented* with, and thanke-

thankfull for, the *portion* which it shall please the Lord to <sup>a</sup> *measure* out vnto vs, as his *gift*; not *enuying* such, to whom hee giueth more: to <sup>b</sup> *labour* with our hands the thing that is good, that wee may eate our owne bread: to adde vnto our labour <sup>c</sup> *pray*-er, and thanksgiuing, as whereby, on *our* part, all Gods blessings are *assured*, and *sanctified* vnto vs: Finally to <sup>d</sup> *con*-taine our selues within the *care* for the *meanes*, leauing euents vnto Gods *one*-ly disposition.

a Psal. 16.6.

b Eph. 4.28.

c 1 Tim. 4.4.5

d Phil. 4.6.  
Psal. 37.5.

SECT. XLIIII.

*Of the fift Petition.*

I Q. **W**hat are the words of the fift Petition?

A. <sup>e</sup> *And forgive vs our debts, as euen we forgive our debtors*: where, besides the Petition, is a reason added for confirmation thereof.

e Mat. 6.12.  
Luk. 11.4.

2 Q. *What is the meaning of the words?*

A. First, by [*debts*] we must vnder-stand

M

stand

<sup>a</sup> Rom. 8. 12.  
& 13. 8.  
Gal. 5. 3.

<sup>b</sup> Luc. 13. 4.  
Mat. 18. 24. & c  
Rom. 6. 23.

<sup>c</sup> Job. 33. 24.  
<sup>d</sup> 1 Ioh. 2. 2.

<sup>e</sup> Psal 130. 7.  
8. & 51. 17.

stand *sinnes* (as Saint Luke expoundeth the *metaphor*,) and that not in themselues, as *breaches* of the Law of God (for who would say that we *owe* and are to pay *sinne* vnto God?) but with respect to the *punishment*, and satisfaction, due to Gods iustice for the *offence* of *sinnes*. For our *debt* properly being <sup>a</sup> *obedience*, whereto wee were bound vnder *penaltie* of all the curses of the *Law*, especially eternall death; we *all* in *Adam* forfeited that *bond*, whereby the <sup>b</sup> *penaltie* became our *debt*, and is daily encreased in vs all by sinning.

Secondly, by [*forgiuenesse*] we vnderstand such *remission*, as may agree with Gods *iustice*, which will not endure him to bee a *looser*: wherefore it is *forgiuenesse* of *vs*, by taking payment of <sup>c</sup> *another*, euen of our *suretie* <sup>d</sup> Iesus Christ, in our behalfe.

Thirdly, by saying [*vs*] & [*ours*] we <sup>e</sup> include with our selues, in this petition, as *many* as are in Christ, enabled, by a true *faith*, to *lay hold* on him, & to *plead* his paiment and satisfaction.

Fourthly

Fourthly, vnder *one* part of our *Iu-  
stification*, to wit, the *remission*, or not  
imputation of sinnes vnto death, by  
meanes of the *satisfaction* of Christs  
sufferings, wee doe also conceiue the  
*other* part, which is the *imputation* of  
his *holinesse* vnto life eternall, as *imply-  
ed* vnder the former, and inseparably  
<sup>a</sup> *annexed* thereto,

a 2 Cor. 5. 21.

Fiftly, when we say, [*as we*] or [*for  
we also forgiue, &c.*] we argue with the  
Lord, not from *merit*, but <sup>b</sup> from the  
*modell* of Gods grace in vs; which  
beeing *incomparably* inferiour to the  
mercie and loue of God, and yet dis-  
posing vs to *forgiue* and let fall (in re-  
gard of *hatred* or priuate <sup>c</sup> *reuenge*) a-  
ny wrongs and iniurie of our brother  
against vs, may both <sup>d</sup> *stirre up* the  
compassion of the Lord toward vs his  
children, and <sup>e</sup> *assure* vs of the attai-  
ning of this our request.

b Mat. 6. 14. 15

c Rom. 12. 19.

d Neh. 5. 19.

e Iam 2. 13.

3. Q. *What doe we then aske of God  
in this Petition?*

A. Fiue things: *Viz.*

First *grace*, feelingly to <sup>f</sup> *know*, and  
frankely to *confesse*, without *excuse*,

f Psal. 51. 3.



a Psal. 130. 3.  
& 43. 2.

or extenuation, *the great debt* of our sinnes, and our vtter <sup>a</sup> *inability* to *satisfie* for the same, or for the least part thereof.

b Luk. 17. 5.  
c Esay 53. 5.

Secondly the power of <sup>b</sup> *faith*, to lay hold on the <sup>c</sup> *meritorious* sufferings, and obedience of our Lord Iesus Christ, vnto our full *iustification*.

d Ro. 8. 15. 16

Thirdly, the <sup>d</sup> *testimonie of the spirit* of Christ, *exemplifying*, and applying the generall pardon of sinnes, *once* for all granted to vs at our conuersion, vnto the *seuerall* sinnes, & *debts*, of euery day and moment of our life.

c Ier. 14. 7.

Fourthly wee pray for *remission* of sin, not as intending, our selues, to vndergo the <sup>c</sup> *punishment*, or any part therof, but contrariwise that the *whole* debt (which is *properly* the punishment, as hath beene shewed) may be accepted at the hands of Christ our surety, and *we* fully discharged, and *acquitted*; so that <sup>f</sup> nothing may remaine on our account, but the *righteousnesse* of Christ, whereby the *fauiour* & *kingdome* of God is *purchased* for vs.

f Phil. 3. 8. 9.

Lastly, that we may not be destitute  
of

of so *important* an <sup>a</sup> *argument*, both to plead for mercy with God, and to assure our selues of successe (and so with the hypocrite, by *mocking* the Lord, bring a *curse* vpon our selues in stead of a *blessing*) we desire of God a *portion* of that *mercy*, which is so *abundant* in him, that we may be *tenderly affected* one towards another, <sup>b</sup> *forgiuing* one another, euen as God for Christs sake forgiueth vs.

<sup>a</sup> Mat. 11. 25.  
1 Ioh. 3. 14.

<sup>b</sup> Eph. 4. 32.  
Col. 3. 13.

SECT. XLV.

Of the sixth Petition.

1 2. **W**hat are the words of the sixth, and last Petition?

A. <sup>c</sup> And lead vs not into temptation, but deliuer vs from euill.

<sup>c</sup> Math. 6. 13.  
Luc. 11. 4.

2 Q. What is the meaning of these words?

First by [ *temptations* ] are meant whatsoeuer things, by the corruption of our nature, are vnto vs occasions of sinne, as <sup>d</sup> *prosperitie*, *aduersity*, &c.

<sup>d</sup> Pro. 30. 9.

Secondly, when we say [ *lead vs not* ] wee acknowledge that God, though

a Iam. 1. 13.

b Math. 4. 1.

<sup>a</sup> he tempteth no man vnto euil, yet sometimes <sup>b</sup> leadeth men into temptations of probation; and that

c Gen. 22. 1.  
&c.

1. By vnusuall probatorie precepts, as <sup>c</sup> when he commanded Abraham to kill his sonne.

d Deut. 8. 16.

2. By sending an <sup>d</sup> extraordinary measure of prosperitie, or aduersitie.

e 2 Cor. 12. 7.

f 1 Kin. 22. 22.

3. By letting loose Satan (his bandog) to <sup>e</sup> buffet and molest the godly, as Paul: or to <sup>f</sup> seduce the wicked, as Ahabs Prophets.

g Hof. 5. 15.

h 2 Chr 32. 31

4. By desertion, leauing men to themselues, whether <sup>g</sup> for a time, as <sup>h</sup> Hezekiah in the businesse of the king of Babels Embassage: or vtterly, as those, whom hee iustly giueth vp to their owne <sup>i</sup> lusts, and the <sup>k</sup> power of Satan.

i Rom. 1. 26. 28

k Act. 5. 3.

l Rom. 7. 24.

Thirdly by [deliuering] is meant a forcible <sup>l</sup> rescuing of our nature, neither able, nor willing, to helpe it selfe out of these dangers.

m 1 Ioh. 5. 18.

19.

Fourthly by [euill] is meant, either the <sup>m</sup> euill one, Satan, who pretendeth to haue power ouer vs: or the effect of temp-

temptation, which, without the special grace of God, is extreamely euill; to wit, <sup>a</sup> sinne, and damnation.

Lastly, vnder one part of *Sanctification*, that is, the auoyding and mortifying of sinne, is implied the <sup>b</sup> other part also, which is abilitie vnto new obedience.

3. Q. What doe wee then aske of God in this Petition?

A. That sinne may <sup>c</sup> not onely be pardoned vnto vs, but also mortified in vs, and wee raised vp to new obedience; whereto belong these six things viz.

First, that seeing <sup>d</sup> wee cannot bee tempted without the will of God, nor <sup>e</sup> resist without his power, if it bee his blessed will, he would giue vs <sup>f</sup> neither pouerty nor riches, nor any such thing as may endanger our spirituall estate.

Secondly, that hee would <sup>g</sup> tye vp Satan, and restraîne his malice, and power, or else make vs <sup>h</sup> wise to know, and auoyd his stratagems: <sup>i</sup> preserve vs from the euill that is in the world: and abate the power of <sup>k</sup> corrupti-

M 4 on,

a 1 Tim. 6. 9.

b 2 Cor. 7. 1.  
Rom. 6. 11.

c Rom. 6. 1. 2.

d Iob 1. 10.

e 2 Cor. 12. 9.

f Pro. 30. 8.

g 2 Cor. 12. 8.

h 2 Cor. 2. 11.

i Ioh. 17. 15.

k Ro. 7. 24. 25.



on, that is within vs.

a 1 Cor. 10. 13.

Iud ver. 24.

b Esay 27. 9.

Thirdly, that in *temptations* (if hee see *good* to proue vs,) he would alwaies stand by vs with his grace, to <sup>a</sup> *keepe* vs from falling, and to *giue* vs an <sup>b</sup> *holy* use of our tryals.

c Psal. 51. 12.

Fourthly, that, *leauing* vs at any time to our owne *weaknesse*, for our *humiliation*, hee would graciously <sup>c</sup> *raise* vs *vp* againe, with *encrease* of *spirituall* strength and courage.

d Rom. 16. 20.

Fiftly, that hee would put an *end* to all tryals, and to these *daies* of *conflict*, in his owne good time, <sup>d</sup> *treading* *Satan*, with his *forces*, for euer *vnder* our *feete*.

e Heb. 13. 21.

Lastly, that he would <sup>e</sup> *encrease* and *perfect* the worke of his *grace* in vs, *enabling* vs to euery *good* worke, and, in stead of *temptations* to the *contrarie* affording vs all *helpes* vnto *well-doing*, as good *examples*, *holy counsels*, & *encouragements*, &c.

SECT.

## SECT. XLVI.

*Of the conclusion of the Lords Praier:  
and of the ordinary circumstance, &  
kindes of Prayer.*

1. Q. **W**hat is the Confirmation,  
& close of this Prayer?

A. <sup>a</sup> For thine is the Kingdome, and  
the power, and the glory, for ever, A-  
men. Which words, though not re-  
peated by Saint Luke, yet are expressely  
mentioned by Saint Mathew; and  
therefore causelessly, and without war-  
rant, omitted by the Church of Rome.

a Math. 6. 13.

2. Q. What is the meaning of these  
words?

First, by [*Kingdome*] we here vnder-  
stand Gods <sup>b</sup> absolute souerainty, and  
right ouer all things.

b 1 Chr. 29. 11

Secondly, by [*power*] wee vnder-  
stand the <sup>c</sup> omnipotency of God, where-  
by he is able to do whatsoever he will.

c Luc. 1. 37.

Thirdly, by [*glory*] we do <sup>d</sup> thanke-  
fully referre all good things to the ho-  
nor & seruice of God that giueth them.

d Psal. 65. 1. 2.

Fourthly,

Fourthly, when we say [ *thine* ] and [ *for euer,* ] wee exclude all creatures from fellowship with God, in these attributes, because howsoever *Kingdome*, *power*, and *glory*, are communicated vnto some creatures (namely <sup>a</sup> *Princes*) as Gods *instruments*, and <sup>b</sup> *Vicegerents*: yet God alone claimeth them <sup>c</sup> *originally* of himselfe, <sup>d</sup> *absolutely* without dependance, or controll, <sup>e</sup> *eternally* without beginning or end.

<sup>a</sup> Dan. 2. 37.

<sup>b</sup> Psal. 82. 6.

<sup>c</sup> Rom. 13. 1.

<sup>d</sup> Pro. 8. 15.

Iob. 33. 13.

<sup>e</sup> 1 Tim. 1. 17.

<sup>f</sup> Re. 22. 20. 21.

Lastly, by [ *Amen* ] wee vnderstand, <sup>f</sup> *so be it, or so it is, or shall be.*

3. Q. *How is this a close of confirmation to our requests?*

A. Because wee doe not onely in generall ascribe *Kingdome*, *power*, and *glory*, vnto God, as his *due*, but also with respect vnto our prayers, & suites; beleeuing and professing, that hee, as King of heauen and earth, hath <sup>g</sup> *authoritie* to dispose of all his treasures: as *omnipotent*, is <sup>h</sup> *able* to do exceeding abundantly aboue all that wee aske or thinke: Finally, as the God of *glorie* is interested in the <sup>i</sup> *welfare* of his seruants, for the maintaining of the

<sup>g</sup> Reuel. 3. 7.

<sup>h</sup> Eph. 3. 20.

<sup>i</sup> Psal. 35. 27.

ho-

*honour* of his name, and <sup>a</sup> *truth* of his promises. Wherefore *wee* also <sup>b</sup> set to our *seale* in the word of faith [*Amen*] not onely *testifying* our earnest desire that so it *may* bee, but *expressing* our full assurance that so it *shall* bee, as we haue *prayed*, according to the will of God, being already <sup>c</sup> *let in* by the key of faithfull prayer into the rich *Treasurie* of his mercies.

a Psal. 119. 49.  
b Ioh. 3. 33.

c Mat. 7. 7. 8.

4. Q. *This forme being so absolute, what neede we use any other words in praying?*

A. Because, as to *refuse* this forme saouureth of a proude *contempt* of Christs ordinance, so to *confin* our selues to these words *alone*, argueth extreame *idlenesse* in this duty, where- in <sup>d</sup> *varietie* of words is required for the *powring out* of our soules before the Lord, and oftentimes, according to the occasion, some <sup>e</sup> *one* petition is more then the rest, to bee *insisted* on and importuned. Wherefore our blessed Sauour hath commended this *forme* vnto vs, as an excellent, *copie* or *lesson*, to bee both *repeated*, and  
as

d Hof. 14. 3.

e Mat. 26. 41.



<sup>a</sup> Ioh. 17. 1. & c.  
<sup>b</sup> Act. 2. 44.  
 & c.

<sup>c</sup> 2 Chro. 29.  
 30.

Psal. 90 & 91.  
*see the titles.*

Num. 10. 35.  
 36.

<sup>d</sup> 1 Cor. 14. 15

<sup>e</sup> Eph. 3. 14.

<sup>f</sup> 1 Am. 3. 41.  
 Ioh. 17. 2.

<sup>g</sup> Luc. 18. 13.

<sup>h</sup> Psal. 143. 8.

<sup>i</sup> Phil. 2. 10.

as we may *imitated*, or at the least, *aymed* at, by *vs* his schollers; for which cause, both <sup>a</sup> he *himselfe*, and his <sup>b</sup> *Apo-*  
*stles*, are recorded to haue praied in *other* words, which yet may be referred to these. Finally the *liberty*, which the Lord affordeth vs, is not to bee abridged, or despised, who admitteth all *languages, words, & formes*, agreeable to this *patterne*, whether <sup>c</sup> *read, rehearsed* by heart, or presently *conceiued*; so be it, we <sup>d</sup> pray both with *spirit* and affection, and with *understanding* also.

5. Q. *What gestures of body must we use in praying?*

A. Such as may best *expresse* and *encrease* the *reuerence, humilitie, feruency*, and *affiance*, that ought to bee in our hearts: as the <sup>e</sup> *bowing* of our *knees*, <sup>f</sup> *lifting* vp of our *hands*, and *eyes* to heauen &c. which yet are not <sup>g</sup> *alwaies*, or absolutely necessary, so our <sup>h</sup> *hearts* be lifted vp, and the *knees* of our <sup>i</sup> *consciencs* bowed before the Lord; and nothing done *unbecoming* the *companie*, with whom wee pray,

pray, and the kinde of prayer.

6. Q. *What kinds are there of prayer?*

A. They are two. *Viz.*

1. *Publique*, in the <sup>a</sup> *assembly*, or congregation, wherein our *behaviour* must be <sup>b</sup> *such*, as may *witnesse* our *communion*, and desire of *mutuall* edification.

a Psa. 84. 1. & c.

b 1 Cor. 14. 40

2. *Private*, that is, either with our <sup>c</sup> *families*, or *private friends*, or <sup>d</sup> *solitary* by our selues; wherein wee haue <sup>e</sup> *more* liberty of *words*, and *gestures*, then in company.

c 2 Sam. 6. 20.

d Math. 6. 6.

e 1 Kin. 18. 42.

7. Q. *Where must we pray?*

A. Generally <sup>f</sup> *all* places are allowed, the <sup>g</sup> *ceremonial* differences of place being *remoued*, & Christ, our *propitiatorie*, euery where <sup>h</sup> *present* before vs: notwithstanding, according to the *kinde* aforementioned, the *publique* place of *resort*, for the worshipping of God, <sup>i</sup> *best* fitteth *common* prayers, and the *private house*, or <sup>k</sup> *closet*, is most conuenient for *private* supplication: howsoever the <sup>l</sup> *sudden* lifting vp of the heart in *secret* vnto God, may be,

f 1 Tim. 2. 8.

g Ioh. 4. 21. & c

h Mat. 18. 20.

i Esa. 56. 7.

l ocl. 2. 17.

k Math. 6. 6.

l Neh. 2. 4.

as

as occasion is, (without gesture) in *whatsoever* place, or company.

8. Q. *When must we pray?*

a 1 Thes. 5. 17

b Psal. 5. 3.  
Luc. 2. 37.

c Psal 92. title  
d verse 2.

e Col. 3. 17.  
Pro. 3. 6.  
f 1 Cor. 10. 31.  
1 Tim. 4. 5.  
g Psal. 55. 17.  
& 119. 62. 164

h 1 Cor. 7. 5.

A. <sup>a</sup> *Continually*, as the Apostle enioyneth : for the whole *course* of a Christian is a perpetuall *entercourse* with the Lord : either *suing* for mercies, or <sup>b</sup> *waiting* for the answer of his suits, or rendring thanks for graces receiued : neuerthelesse *ordinarily* the <sup>c</sup> *Sabboth* among the daies of the weeke, and <sup>d</sup> *morning* and *euening*, among the houres of the day, are to be preferred ; whereto *such* times must be added, wherein we <sup>e</sup> *enter* into any *businessse*, or <sup>f</sup> *receiue* any of the *creatures* and  *blessings* of God : extraordinarily <sup>g</sup> *other* dayes, or houres, must also be set apart for prayer ; especially in *cases* requiring longer continuance therin, together with the <sup>h</sup> *extraordinary circumstances of fasting*, for the *intension* of our prayers.

SECT.

SECT. XLVII.

*Of Fasting, the extraordinary circumstance of Prayer.*

1. Q. **T**O adde somewhat then concerning Fasting ; What meane you thereby ?

A. Not any naturall abstinence , arising from *sicknesse* : nor *medicinall*, vsed to preuent , or remoue the same : nor *ciuill*, enioyned sometimes by authoritie , as in case of *dearth* , sometimes <sup>a</sup> enforced by *neecessitie* as in *siege*, *seafaring* &c: nor yet *mortall*, for <sup>b</sup> *subduing* of carnall *concupiscence*, and preservation of *chastity*, required ) especially in *some constitutions*, ) by vertue of the 7. Commandement : but <sup>c</sup> *religious*, that is, referred to *religious* ends, for the *furtherance* of the speciall practise of *repentance* , and the *enforcing* of our *prayers*.

2. Q. What *neecessitie* is there of *Fasting* ?

A. How

a 2 Kin. 6. 25.

b 1 Cor. 9. 27.

c Ioel. 1. 14.



<sup>a</sup> Rom. 14. 17.

<sup>b</sup> Leuit. 23. 27.

&c.

Isa. 2. 12.

Esa. 22. 12.

<sup>c</sup> Mat. 9. 14. 15

Act. 13. 3.

<sup>d</sup> Mat. 9. 15.

<sup>e</sup> 1 Sam. 7. 6.

<sup>f</sup> 1 Cor. 5. 2.

<sup>g</sup> Esther 4. 16.

Jonah. 3. 7.

Math. 17. 21.

<sup>h</sup> Act. 10. 20.

<sup>i</sup> Neh. 1. 4.

*A.* Howsoeuer the <sup>a</sup> Kingdome of God consist not *properly* in the matter of *meate* and *drinke*, whether *used* or *forborne*; yet fasting, as an extraordinary *helpe* vnto the chiefe exercises of piety, hath the warrant & waight of a *dutie*, as well from *precepts*, as *examples*, both out of the <sup>b</sup> old Testament, and the <sup>c</sup> new.

3. *Q.* When is this religious exercise of Fasting to be performed of Christians?

*A.* When God calleth vpon vs for this duety by the <sup>d</sup> occasions, arising from his *providence*, and our own *necessities*.

4. *Q.* What are those occasions, whereby the Lord calleth vs to fasting?

*A.* They are generally two: *Viz.*

1. *Evils*, which, being felt, or feared, we desire to remoue, or to preuent; as <sup>e</sup> sins, and the <sup>f</sup> iudgements of God for sinne.

2. *Good things*, & *spirituall*, or <sup>b</sup> outward, which we desire to enjoy, and therefore doe thus seeke them, and prepare our selues for the receiuing of them.

5. *Q.* Whom

5. Q. *Whom doth God call vnto this exercise of fasting?*

A. <sup>a</sup> All Christians, inabled by vnderstanding, and grace, to iudge and performe aright this weighty duty, vnles any be exempted by present <sup>b</sup> debilitie: but differently according to the diuers occasions of fasting, and kindes thereon depending.

6 Q. *What are the kindes of Fasting?*

A. They are two, viz.

1. *Publique*, when the <sup>c</sup> *gouernours* and magistrates, stirred vp by consideration of common <sup>d</sup> *sinnes*, <sup>e</sup> *calamities*, *necessities*, or *businesses* of great importance, doe, in the name of God, blow the *trumpet*, & cal a solemn *assembly*, or *assemblies*; in which case he that obeyeth not, is <sup>f</sup> *culpable* before God and man.
2. *Prinate*, when vpon the *view* either of <sup>g</sup> *publique* causes, not considered of by such as are in authoritie, or of the like, but more *prinate* occasions (as domesticall, or personall &c.) a Christian is mooued, either with his <sup>h</sup> *familie*, or speciall friends

<sup>a</sup> Zech. 12. 12.  
&c.

<sup>b</sup> Math. 12. 7.  
<sup>i</sup> Sam. 14. 29,  
30.

<sup>c</sup> Ioel 2. 15.

<sup>d</sup> Nehem. 9. 1.  
&c.

<sup>e</sup> Iona. 3. 7, 8.

<sup>f</sup> Leuit 23. 29.

<sup>g</sup> Ezek. 9. 4.  
Ier. 13. 17.

<sup>h</sup> Zech. 12. 12.  
<sup>i</sup> Cor. 7. 5.

i Matt. 6. 17.

friends, or by himselfe <sup>i</sup> *solitarily* to humble himselfe before the Lord.

Wherein the more *secrecie* is vsed, the greater prooffe is there of *sinceritie* and hope of *blessing*.

7 Q. *What are the parts of a true Christian fast?*

A. They are two. *Viz.*

k 1 Tim 4. 8.

First, <sup>k</sup> *bodily exercise*, *seruing* to the inward substance.

Secondly, an *inward substance*, *sanctifying* the bodily exercise, and making it profitable vnto the vsers.

8 Q. *What is the bodily exercise in fasting?*

A. It is the *forbearing* of things, *otherwise* lawfull, and conuenient, as *labor* in our vocations, (in which respect such times are called <sup>1</sup> *Saboths*) <sup>m</sup> *food* (from whence the whole *action* hath his name of fasting) *leepe*, <sup>n</sup> *use* of the marriage bed, <sup>o</sup> *musique*, *mirth*, *perfumes*, <sup>p</sup> *choice apparrell*, or whatsoeuer ornaments of the body. All which, and the like are to bee forborne, in *whole*, or in *part*, for the *time* of *humiliation* (as from <sup>q</sup> *morning* till *euening*

l Leu. 23. 32.

m Esther 4. 16

n Joel 2. 16.

1 Cor. 7. 5.

o Dan. 6. 18.

p Exo. 33. 4. &amp;c

q Iud. 20. 26.

2 Sam. 3. 35.

ning, or from <sup>r</sup> euening till euening againe) so as *nature* bee *chastized*, but not *disabled* for seruice ; and the *delights* of sence layd aside, but yet without *annoyance* and vncomelineffe.

r Leu.23.32.

6 Q. *What is the spirituall substance of duty, wherto the bodily exercise serueth?*

A. It is an extraordinary endea-  
uour of <sup>r</sup> *humbling* our soules before the Lord, and of *seeking* his face and fauour: consisting

f Ezr.8.21.

1. In the <sup>r</sup> *abasing* of our selues by *examination*, *confession* and hearty *bewailing* of our owne, and the common <sup>u</sup> *sinnes*, setting before our eyes the glasse of Gods holy *Law*, with the bitter *curses*, threatned to the breakers thereof, the *examples* of vengeance on the wicked, the *iudgements* now felt, or feared of vs : but especially the spirituall <sup>x</sup> *contemplation* of our blessed Sauour, bleeding on the crosse, with the *wounds*, which *our* sinnes haue forced vpon him.

t Joel 2.13.

u Ezra 9.3.4.  
&c.  
Neh.9.1.2.&c  
Dan.9.3.4.5.  
&c.

x Zech.12.10.  
&c.



<sup>a</sup> Luc. 15. 18,  
21.

<sup>b</sup> Psal. 51. 12,  
&c.  
& vers. 14.

<sup>c</sup> Neh. 9. 38.

<sup>d</sup> Esay 55. 7.  
Jonah 3. 8.

<sup>e</sup> Isai. 1. 14, 18.  
&c.  
Jonah 3. 9, 10.

<sup>f</sup> Ezek. 9. 4. 6.

<sup>g</sup> Mat. 6. 18.  
Prou. 28. 13.  
<sup>h</sup> Ioh. 1. 9.

2. In <sup>a</sup> *drawing neere vnto the Lord by faith*, enabling vs, not onely feruently and importunately to *knocke* at the gate of his mercy for the <sup>b</sup> *pardon* of sinne, *remouall* of iudgements, and *grant* of the graces, and blessings wee need: but also to make a <sup>c</sup> *sure* *couenant* with his Maiestie, of <sup>d</sup> *renewing*, and *bettering* our *repentance* thenceforward, in a more earnest and effectuell *hated* of sin, and *loue* of righteousness.

IO Q. *What fruit or successe may wee looke for, hauing thus sought the Lord?*

A. <sup>e</sup> Who knoweth, whether by this meanes wee may *stand in the gap*, and cause the Lord to *repent* of the euill intended, and to *spare* his people? At the least, for *our* particulare, we shal receiue the <sup>f</sup> *marke*, and mercy promised to such, as *mourne* for the abominations generally committed; <sup>g</sup> together with plentifull *evidence* of our *saluation*

saluation, and *assurance* of the loue of God towards vs ; *strength* against temptations ; *patience*, and *comfort* in afflictions ; with all other *graces* plentifully vouchsafed (especially vpon such *renuing* of acquaintance ) by <sup>h</sup> him who is the *rewarder* of all that come vnto him. So that we need not doubt, but that as wee haue <sup>i</sup> *sown in teares* so we shall *reape in ioy* : and as we haue *sought* the Lord with *fasting* and mourning, so hee will yet againe bee <sup>k</sup> *sought*, and found of vs, with holy *feasting* and spirituall reioycing.

A <sup>i</sup> *dutie* required, for the *acknowledgement* of such mercies, as we haue by the former course *obtained* : and so *answering* thereto, that from the *one*, with due *reference*, the *other* may be conceived.

h Heb. 11.6.

i Psal. 126.5.

k Ezck 36.37.

i Psal. 30.11.

12. & 50.15.

Neh. 8.10.

Esther. 9.22.

## SECT. XLVIII.

## Of Almes.

1. 2. **H**aving spoken of Prayer; & of Fasting, the extraordinary circumstance therof: let vs proceed to Almes. What is Almes?

*A.* It is a *dutie* of Christian love, whereby <sup>m</sup> such as haue this worlds good, doe *freely* impart to such as are in want.

m 1 Tim. 6.  
17. 18.  
Matt. 5. 42.

2 Q. How can it bee both a duty, and withall free?

n Deut. 15. 7.  
&c.  
Heb. 13. 16.  
o Psal. 112. 9.  
Matth. 6. 1.  
p 1 Pet. 4. 10.

*A.* 1. That it is a *duty* appeareth by many formall <sup>n</sup> *precepts*, touching this matter: in that it is called our <sup>o</sup> *iustice*, or righteousness: in that e- uery man is a <sup>p</sup> *steward* of Gods blessings for the benefit of others: Finally in that according to the *performance*, or *neglect*, euen of this duty, men shall be <sup>q</sup> iudged at the last day.

2. It is *free*, not as being left by God vnto our *choyce*, whether wee will doe it or no, but as proceeding from m

q Mat. 25. 35.  
42.

from an heart, <sup>r</sup> *freely and cheerfully* performing this *obedience* to God, and *releefe* to our brother without compulsion of humane law, &c.

3. Q. *Who are to giue Almes?*

A. <sup>r</sup> *Whosoeuer hath this worlds* good, that is, such a *portion*, out of which, by *frugality*, something may bee *spared*, though it bee but <sup>r</sup> *two mites*. And therefore not onely <sup>u</sup> *rich men*, and *householders* are to giue, but also such as <sup>x</sup> *labour* with their hands, out of their *earnings*: *seruants* out of their *wages*: *children* out of their Parents *allowance*: *wiues* out of any *portion* they haue in *seuerall* without their husbands, or *allowance* from their husbands, or out of the *common* stocke they enioy with their husbands; provided the husbands *consent* (in whom the possession fundamentally remaineth) bee either *expressed*, or by silence, or not gaine-saying, *implied*: Finally, euen they that liue vpon *liberall* almes, must <sup>r</sup> spare something vnto those, that haue *little* or no supply.

r 2 Cor. 9.7.

f 1 Ioh. 3.17.

t Luc. 21. 2.3.

u 1 Tim. 6.17.  
x Eph. 4.28.

y 2 Cor. 8.2.9  
14.



4 Q. May there not be some cases, wherein such, as are accountable to others, may giue without their knowledge ; yea, against their will ?

a 1 Sam. 25. 3.  
&c.

A. Yes ; as appeareth in the wise and commendable <sup>a</sup> exemple of *Abigail* ; to wit, when the life and whole estate of the giuer or receiuer, may be now or not at all, thus, or not otherwise, preserued. For <sup>b</sup> extreame necessitie *dispenseth* with the ordinarie course of duty, both to G O D, and man.

b Mat. 12. 7. <sup>50</sup><sub>52</sub>

5 Q. Whereof must we giue Almes ?

c Neh. 8. 10.

A. Of that <sup>c</sup> good thing (that is, *wholesome*, and *profitable* to the receiuer) which is iustly *our owne*, not another mans, vnlesse in case of *extremity* before mentioned. For otherwise of goods *euill gotten*, or wrongfully detained, not *Almes*, but <sup>d</sup> *restitution* must be made.

d Luk. 19. 8.

6 Q. How much must we giue ?

e 2 Cor. 9. 6.  
Gal 6. 7.  
Pro. 11. 25.

A. We must <sup>e</sup> *low liberally*, that we may reape also liberally : notwithstanding, in the *quantity*, and *proportion* of *Almes*, *respect* must be had.

1. To

1. To the <sup>f</sup>ability of the giuer; who is not bound *so* to giue, as vtterly to *impouerish* himselfe, and to make himselfe <sup>h</sup> of a giuer a receiuer; (saue that, in a *common* and extreame necessity of the Church, <sup>i</sup> *euerie one* must bee content to abate of his reuenues, that the rest may not *perish*, and *some* whose hearts, God shall moue, may <sup>k</sup> voluntarily, and commendably sell all, & put it into the common stocke :) Yea, it is *unlawfull so* to giue vnto some *one* good vse, as to *disable* our selues for the seruice of the *Common-wealth, Church, or Saints* in generall, or for the releefe of our <sup>l</sup> Family or kinred in speciall.

2. To the condition of the receiuer, that his <sup>m</sup> necessitie may bee supplied; not as to make him of a receiuer, a giuer: for this is to giue a *patrimonie*, not an *Almes*; and belongeth rather to *iustice*, binding men to prouide for those of their owne household, then to *mercy*.

7 Q. To whom must we giue?

A. To

<sup>f</sup> Luk. 3.11.

<sup>i</sup> Cor. 16.2.

<sup>g</sup> 2 Cor. 8.13.

<sup>h</sup> Acts 20.35.

<sup>i</sup> 2 Cor 8.12.9

Luk. 12.33.

<sup>k</sup> Act 4.34.35

with Acts 5.4

<sup>l</sup> 1 Tim. 5.8.

<sup>m</sup> 2 Cor. 9.12

Iob 31.17.18.

&c.

Iam. 2.15.16.

n Mat. 5. 22.  
Rom. 12. 10.

o Luk. 10. 33.  
with Ioh. 4. 5.

p Psal. 41. 1.

q Deu 15. 7. 11

r Lea. 25. 35.

f Luk 7 5.  
t 2 Kin. 6. 1.  
&c.  
2 Chro 34. 22  
u Ioh. 5. 2. 3.  
x 2 Theff. 3.  
10. 11, 12.

y 1 Tim. 5. 8.  
Mat. 15. 5. 6.  
z Deut. 15. 7.  
\* Gal. 6. 10.

A. To <sup>n</sup> such as are in want : but with this difference ;

1. In present *extremitie* , wee must preferue *life* in whomsoever, ° without *enquiring* who, or what an one the party be.

2. In cases admitting <sup>p</sup> *deliberation*, we must *confine* our Almes to such, whom <sup>q</sup> God hath *made* poore : as *orphans*, *aged*, *sicke*, *blinde*, *lame*, the <sup>r</sup> *trembling hand*, &c. wherein *such* gifts are most commendable, as extend vnto *perpetuitie*, as the erecting or endowing of <sup>t</sup> *Churches*, <sup>u</sup> *Schooles* of good learning, <sup>u</sup> *Hospitals*, &c. but as for such, as turne *begging* into an *Art* or occupation, they are *by order* to bee <sup>x</sup> *compelled* to worke for their maintenance ; which is the *best*, and greatest Almes.

8. 2. *What order must we obserue in giuing.*

A. Wee must *beginne* with such, as are *nearest* to vs in regard of <sup>y</sup> *domesticall*, <sup>z</sup> *ciuill*, or <sup>\*</sup> *Christian* neighbourhood (according as the lawes of *nature*,

ture, nations, and religion direct vs) *vnlesse* other circumstances, as the *extremitie* of want, or the <sup>a</sup> *dignity* of the person to bee releued, doe dispence: and so *proceede* to such as are *farther off*, according as our abilitie can extend.

a 2 Kin. 17. 13

9. Q. *What are the times, and places fittest for this duty?*

A. For *publique Almes*, the fittest <sup>b</sup> *time* is, when wee *meet together* for the solemne worship of God; likewise the fittest <sup>c</sup> *place*, where prouision is made for publique collections: for *private*, <sup>d</sup> *when*, and *wheresoeuer*, the necessitie of our poore Brother *offereth* it selfe vnto vs.

b 1 Cor. 16. 2.

c Luk. 21. 1.

d Iob 31. 16.  
Prou. 3. 28.

10. Q. *With what affection must we doe Almes-deeds.*

A. 1. <sup>e</sup> With pittie & *compassion* on our needy brother.

e Psal. 112. 4.

2. With humility, and <sup>f</sup> *secrecy*, not seeking *praise* from men, but *appro- uing* our selues vnto God.

f Mat. 6. 1. &c.

3. <sup>g</sup> With *cheerfulnesse* because <sup>h</sup> *God loueth a cheerefull giuer*.

g Rom. 12. 8.  
h 2 Cor. 9. 7.

4. <sup>i</sup> With *simplicitie*, not respecting our

i 2 Cor. 8. 5.



our *selues*, but the *glorie* of God, and the *good* of our fellow-memb-  
bers.

II Q. *How many wayes may Almes-  
deeds be performed?*

A. Not *onely* by giuing, but also

1. By <sup>k</sup> *lending* to *such*, as are not able to <sup>l</sup> *lend* to vs againe; (some being no lesse releued by lending, then others by gift) provided, we <sup>m</sup> *take* nothing for the loane, yea in some cases, either <sup>a</sup> *remit* part of the loane, or *commit* it into the hands of our poore brother, <sup>o</sup> *without as-  
surance* to receiue from him the principall againe.

2. By *selling*, when we doe not one-ly <sup>p</sup> *bring forth* the commodity, (as of corne &c.) which others keep in; but also, in a mercifull commiseration of our poore brother, *abate* somewhat of the *extreame* price.

3. By <sup>q</sup> *forbearing* whatsoeuer our *right* in case of great necessitie.

II Q. *What fruit may wee expect of  
this dutie?*

A. Not to <sup>r</sup> *merit* thereby at  
the

k Deut. 15. 8.  
Matth. 5. 42.  
l Luk. 6. 34.  
Psal. 37. 26.  
m Exo. 22. 23.

n Neh. 5. 11.

o Luk. 6. 35.

p Pro. 11. 26.

q Neh. 5. 18.

r 1 Chr. 29. 14

the hands of God ; but yet

1. To make <sup>r</sup> God our *Debtor*, according to his gracious *promise* ; who also in Christ will <sup>r</sup> *acknowledge* and *require* it at the last day.

2. To <sup>a</sup> *seale* the truth of our religion.

3. To <sup>x</sup> *assure* our salvation.

4. To <sup>y</sup> make *amends* to men, for former couetousnesse and cruelty.

5. To <sup>z</sup> *sanctifie* our store, and bring a <sup>a</sup> *bleſſing* on our labours ; yea and vpon our <sup>b</sup> *poſterity* after vs.

f. Pro. 19. 17.

c Math. 10. 42.

& 25. 35.

2 Tim. 1. 18.

u Iam. 1. 27.

x Heb. 6. 9, 10.

1 Ioh. 3. 14.

1 Tim. 6. 19.

y Dan 4. 24.

Luk. 19. 8.

z Luk. 11. 41.

a Deut. 15. 10.

b Pſal. 112. 2.

& 37. 26.

2 Tim. 1. 16.

## SECT. XLIX.

*Of the Prouidence of God concerning  
mankinde after this life : and firſt  
of particular Iudgement at the  
houre of Death.*

I. Q. **T**Hus far of Glorification begunne, and of Redemption ſo farre as it is vouchſafed in this life: now let vs come to entreat of perfect Redemption

*tion and Glorification, and that vnder the Providence or dealing of God with man-kinde after this life. How doth God then deale with men?*

*A. He bringeth them all to Iudgement.*

*2 Q. What is heere meant by Iudgement?*

*A. The pronouncing, and executing of the irreuocable sentence of Absolution, or Condemnation; which is done,*

*c Heb. 9. 27.*

*Partly, on euery man in <sup>c</sup> particular, at the houre of death, but*

*d Acts 17. 31.*

*Fully and <sup>d</sup> generally vpon all men, at the second comming of Christ.*

*3 Q. Must all men then die?*

*e Psal. 49. 10.  
Eccles. 3. 16.*

*A. Yea, <sup>e</sup> all both good and bad; saue that vnto some, namely such as shall be found a liue, at the comming of Christ, a change shall bee in stead of Death, as shall be shewed.*

*4 Q. Death being the punishment of sinne, how commeth it to passe that the righteous die, to whom all sinnes are forgiven?*

*f Rom. 5. 12.*

*A. <sup>f</sup>Death indeed came on all man-kinde by reason of sinne, but yet it is not*

not in *all* things the *same* to the godly  
and to the wicked: for howsoeuer vn-  
to *both* it be the *enemie* of *nature*, as  
the end of naturall life: yet

1. Vnto the *godly* it is a token of  
Gods *h* *loue*: vnto the *wicked* of  
his *i* *anger*.

2. Vnto the *godly* it is a *k* *rest* from  
labour, and miserie, (the *i* *last* ene-  
mie being now destroyed:) vnto  
the wicked it is the *m* *height* of all  
worldly euils.

3. Vnto the *godly* it is the *a* *utter* a-  
bolishing of sinne, and perfection  
of *mortification*: vnto the *wicked*  
it is the conquest of sinne, and ac-  
complishment of their spirituall  
captiuitie.

4. Vnto the *godly* it is so farre from  
being a *separation* from Christ, that  
euen the *body* seuered from the  
soule, and *rotting* in the graue, is  
yet vnited vnto Christ, and the  
soule *freed* from the body is, *o* *with*  
*him* in Paradise: vnto the *wicked* it  
is an *utter* *cutting off* from the fauo-  
rable *presence*, and *patience* of God.

5. Vnto

g 1 Cor. 15. 26  
Psal. 90. 3.

h Ps. 37. 37. 38  
i Iob 18. 13. 14

k Apoc. 14. 13  
l 1 Cor. 15. 26.

m Luk. 12. 20.

n Rom 6. 7.

o Luk. 23. 43.  
Phil. 2. 23.



p Luk. 16. 22.  
q ver. 23.

5. Vnto the <sup>p</sup>godly it is the *beginning* of heavenly *glory* : vnto the <sup>q</sup>wicked it is the *entrance* into hellish and endlesse torments.

5 Q. *How are men iudged at the houre of death?*

r Heb. 9. 27.

A. First, <sup>r</sup>in that God at that instant pronounceth, and the conscience apprehendeth, the sentence of *blessing*, or *cursing*.

s Eccles. 11. 3.  
Luk. 16. 26.

Secondly, in that the soule of eue-  
ry man is immediately conueyed by  
the power of God, and the ministe-  
rie of Angels, into that *state* of hap-  
pinesse or *miserie*, <sup>s</sup> wherein it shall re-  
maine till the resurrection, and from  
thencefoorth both soule and bodie  
for euer.

#### SECT. L.

*Of the Generall and Finall Iudge-  
ment : and first of the preparation  
thereco.*

I Q. **T**O come to the full & finall  
Iudgement, what are wee  
to

to vnderstand thereby.

A. The great day of *Assise* for the whole world, wherein<sup>a</sup> all mens liues, that euer haue beene, are, or shall bee, being duely examined, <sup>b</sup> euery one shall receiue according to his workes. In which Iudgement we are to consider three things: and first the preparation thereto.

2 Q. Wherein doth the preparation vnto the last iudgement consist?

A. In *five* things, whereof the

First is the foretokening of the time thereof; which though it be so<sup>c</sup> sealed vp in the treasure of Gods counsell, that neither men, nor Angels, no nor yet our<sup>d</sup> Saviour himselfe, the Prophet of the Church, as man, in the daies of his flesh had expresse notice thereof, (that<sup>e</sup> from the vncertaintie, and suddenesse of it, wee might be taught to be alwaies in readinesse for it) yet it hath pleased God, and our Lord Iesus Christ, to acquaint vs with some<sup>f</sup> signes, whereby we may discerne of his approach: & as men in spring-time may descry Summer approaching,

<sup>a</sup> Eccl. 12. 14.

<sup>b</sup> 2 Cor. 5. 10.

<sup>c</sup> Act. 1. 7.

<sup>d</sup> Mat. 13. 32.

<sup>e</sup> 1 Thel. 5. 2.  
3. 6.

<sup>f</sup> Mat. 24. 33.  
<sup>g</sup> ver. 32.

ing, by the shooting forth of the fig tree.

3 Q. What are the signes foretoking the last Iudgement?

A. They are certaine notable  
<sup>a</sup> changes, in the world, and Church,  
 some farther off, some neerer vnto the  
 comming of Christ: as

<sup>a</sup> Mat. 24. 6.  
 &c.

<sup>b</sup> Mat. 24. 14.

The <sup>b</sup> publishing and receiuing of the  
 Gospell throughout the world.

<sup>c</sup> 1 Tim. 4. 1.

<sup>2</sup> Theff. 2. 3.

The <sup>c</sup> Apostasie of the most part of  
 professors, not louing the truth:

<sup>d</sup> 1 Ioh. 2. 18.

<sup>2</sup> Theff. 2. 3.

4. 8. &c.

The <sup>d</sup> reuealing of Antichrist, the man  
 of sinne, and childe of perdition; who  
 vnder the title of Christs vicegerent,  
 opposeth himselfe vnto Christ, in all his  
 offices, and ordinances, both in Church  
 and Common-wealth:

<sup>e</sup> 2 Tim. 3. 1.

&c.

Mat. 24. 12. 37.

1 Theff. 5. 3.

<sup>f</sup> Matth. 24. 6.

Common <sup>e</sup> corruption in manners,  
 ioyned with securitie, as in the daies of  
 Noah, and Lot.

<sup>g</sup> ver. 9.

<sup>h</sup> Mat. 24. 24.

Warres and troubles, in the <sup>f</sup> world,  
 and <sup>g</sup> Church:

<sup>h</sup> False Christs, attended with false  
 Prophets, and armed with false mira-  
 cles:

<sup>i</sup> Rom. 11. 25.

The <sup>i</sup> calling of the Iewes vnto the  
 faith of the Gospell:

Finally

Finally <sup>k</sup> signes in heauen, earth, and all elements, as the trembling of the earth, the roaring of the sea, the darkning of the Sunne, and Moone, &c. yea, the <sup>l</sup> firing of the whole frame of heauen, and earth, with the <sup>m</sup> signe of the Sonne of Man, whereby his comming shall then be clearly apprehended of all men.

<sup>k</sup> Mat. 24. 29.  
Luk. 21. 25.

<sup>l</sup> 2 Pet. 3. 7,  
10, 12.

<sup>m</sup> Mat. 24. 30.

4 Q. Which is the second thing in the preparation vnto the last Iudgement?

A. The comming of Iesus Christ, the <sup>n</sup> Iudge of the world; who in his <sup>o</sup> humane, <sup>p</sup> visible body (but yet with vnspakeable glory) shall suddenly <sup>q</sup> breake forth like lightning through the heauens, riding on the <sup>r</sup> clouds, enuironed with <sup>s</sup> flaming fire, attended with all the <sup>t</sup> host of the Elect Angels, and especially with the <sup>u</sup> voice & shout of an Archangell, and the trumpet of God, and so shall <sup>x</sup> sit downe on the royall throne of Iudgement.

<sup>n</sup> Act. 10. 42.

<sup>o</sup> Act. 1. 11.

<sup>p</sup> Reu. 1. 7.

<sup>q</sup> Mat. 24. 27.

<sup>r</sup> Reuel. 1. 7.

Iud. ver. 14.

<sup>s</sup> 2 Thess. 1. 8.

<sup>t</sup> ver. 7.

Mat 25. 31.

<sup>u</sup> 1 Thess. 4. 16.

<sup>x</sup> Math. 25. 31.

Reu. 20. 11.

5 Q. What is the third thing?

A. The summoning, and presenting of <sup>y</sup> all both dead and liuing men, toge-

<sup>y</sup> Mat. 25. 32.

Luk. 17. 37.



ther with Diuels, before the glorious throne of Christ the Iudge.

6 Q. *How shall all men both dead and liuing be summoned?*

<sup>a</sup> Ioh. 5. 28.

<sup>b</sup> Mat. 24. 31.

<sup>c</sup> 1 Cor. 15. 52

<sup>d</sup> Ioh. 5. 25.

<sup>e</sup> 1 Cor. 15. 54.

A. By the <sup>a</sup> voice of Christ, uttered by the *ministry* of <sup>b</sup> Angels, & namely by that *shout*, and <sup>c</sup> trumpet of the Arch-angell; whereto the Lord *ioyning* his diuine power (as <sup>d</sup> vnto the word preached, for the worke of the first resurrection) shall in a *moment* both *raise* the dead, with their *owne* bodies, and euery part thereof, though neuer so dispersed, and <sup>e</sup> *change* the *liuing*, so that it shall be with them as if they had beene a long time dead, and were now raised to life againe.

7 Q. *Shall there be no difference betweene the resurrection of the Elect, & of the Reprobate?*

<sup>f</sup> Act. 24. 15.

Ioh. 5. 28.

<sup>g</sup> 2 Cor. 5. 10.

Reuel. 20. 13.

A. Yes: For howsoeuer they shall <sup>f</sup> both rise by the same Almighty voice, and power of Christ, in the <sup>g</sup> same bodies, wherein they liued vpon earth, and those so altered in *qualitie*, as that they shall be able to *abide* for euer in that

that *estate*, whereto they shall be ad-  
iudged: yet

1. The *Elect* shall be raised, as <sup>h</sup> *mem-*  
*bers* of the bodie of Christ by *ver-*  
*tue* deriued from *his* resurrection:  
the *reprobate*, as *malefactors*, shall be  
brought forth of the *prison* of the  
graue, by *vertue* of the <sup>i</sup> *iudicarie*  
*power* of Christ, and of the *curse* of  
the Law.
2. The *Elect* shall come forth to euer-  
lasting *life*, which is called the <sup>k</sup> *re-*  
*surrection of life*; the *reprobate* to  
<sup>l</sup> *shame* & perpetuall contempt, cal-  
led the *resurrection of condemnation*.
3. The *bodies* of the *Elect* shall be <sup>m</sup> *spi-*  
*ritual*, that is, *glorious*, *powerful*, *im-*  
*mortal*, and *impatible*, like the *bodie* of  
the first *Adam* in *innocencie*; yea ra-  
ther like the <sup>n</sup> *body* of Christ, the se-  
cond *Adam*: but the bodies of the  
*reprobate* shall be full of *uncomelines*,  
and horror (agreable to the <sup>o</sup> *guilti-*  
*ties*, & terror of their consciences)  
and liable to extreame torment.

<sup>h</sup> 1 Cor. 15.  
ver. 20. 22.  
& 45.

<sup>i</sup> Reu. 1. 7.

<sup>k</sup> Ioh. 5. 29.

<sup>l</sup> Dan. 12. 2.

<sup>m</sup> 1 Cor. 15.  
42. 43. &c.

<sup>n</sup> ver. 49.  
Phil. 3. 21.

<sup>o</sup> Reuel. 1. 7.

8 Q. *How shall all men be presented*  
*before the throne of Christ?*

O 3

A. The

<sup>a</sup> Luk. 21. 28.

<sup>b</sup> 1 Theſ. 4. 17.

<sup>c</sup> Reu. 6. 15, 16.

<sup>d</sup> Mat. 25. 33.

<sup>e</sup> Reu. 20. 12.

<sup>f</sup> Mal. 4. 2.

<sup>g</sup> Rom. 2. 16.

<sup>h</sup> 1 Cor. 4. 5.

*A.* The *Elect*, being gathered by the Angels, shall with <sup>a</sup> great ioy, be <sup>b</sup> caught up into the aire to meet the Lord.

The *Reprobate*, together with the Deuill, and his Angels, shall with <sup>c</sup> extreame horror and confuſion, be drawn into his preſence.

9 Q. *What is the fourth thing?*

*A.* The ſeparation of the *Elect* from the *Reprobate*. For <sup>d</sup> Chriſt the great Shepheard, ſhall then place the *Elect*, as his ſheepe that haue heard his voice, and followed him, on his right hand, the *reprobate*, with the Deuils, as ſtraying goates, on his left hand.

10 Q. *What is the fiſt & laſt thing?*

*A.* The opening of the <sup>e</sup> bookes of record, by which the dead ſhall be iudged: viz.

1. The ſeueral bookes of all mens conſciences, which then, by the glorious illumination of Chriſt, the <sup>f</sup> Sun of righteouſnes, ſhining in his full ſtrength, ſhall be ſo enlightned, that men ſhall perfectly remember whatſoeuer good or euill they did in the time of life; the <sup>g</sup> ſecrets of all hearts

hearts being then revealed.

2. The<sup>h</sup> booke of life, that is, the eternall decree of God, to save his Elect by Christ, which decree shall then at length be<sup>i</sup> made knowne to all.

<sup>h</sup> Exod. 32.32,  
33.  
Ezek. 13.9.  
Rev. 3.5. & 21.  
27.  
<sup>i</sup> Mat. 25.34.

SECT. LI.

Of the Act of the last Iudgement.

1 Q. **T**Hus farre of the preparation to Iudgement; What are we to consider in the second place?

A. The Act of Iudgement, wherein the Elect shall<sup>k</sup> first be acquitted, that they may afterward, as<sup>l</sup> assistants, ioyne with Christ, in the Iudgement of the reprobate, both men, and<sup>m</sup> Angels.

<sup>k</sup> Mat. 25.34.  
<sup>l</sup> Mat. 19.28.

2 Q. How shall the Act of Iudgement be performed?

A. It hath two parts: viz.

§1. Examination.

§2. Pronouncing of sentence.

3 Q. How shall the examination be framed?

1. According to that Law of God, which

<sup>m</sup> 1 Cor. 6.2.3.



<sup>a</sup> Ro. 2. 12 & c.

<sup>b</sup> Ioh. 1. 9.

<sup>c</sup> Rom. 2. 15.

<sup>d</sup> Mat 12. 27.  
& ver. 41. 42.  
Heb. 11. 7.

<sup>e</sup> Ezek. 18. 22.

<sup>f</sup> Reu. 14 13.

which hath beene reuealed vnto men : whether it be the law of <sup>a</sup> nature only, which is the remainder of the morall law, *written* in the hearts of our first parents, and *conueied* by the <sup>b</sup> power of God vnto all *man-kind*, to leaue them without excuse, or that *written word* of God, vouchsafed vnto the Church in the Scriptures, first of the old, and after also of the new Testament, as the *rule* of faith, and life.

2. By the *evidence* of euery mans *conscience*, bringing all his *works*, whether good or euill, to light, <sup>c</sup> bearing witnessse with him or against him ; together with the <sup>d</sup> *testimonie* of such, who either by *doctrine*, *company*, or *example*, haue, in the time of this life, *approued*, or *condemned* him.

4 Q. *Shall there be no difference in the examination of the Elect, and of the Reprobate?*

A. Yes. For

*First* the *Elect* shall not haue their <sup>e</sup> *sins* (for which Christ hath satisfied) but only their <sup>f</sup> *good works* remembred.

*Secondly,*

*Secondly*, being in Christ, they, and their workes, shall not vndergo the <sup>g</sup> *strict* triall of the Law, simply in it selfe, but as the <sup>h</sup> *obedience* thereof *proueth* them to be true *partakers* of the grace of the Gospell.

<sup>g</sup> Iam. 2. 12.

<sup>h</sup> 2 Pet. 1. 10, 11.

5 Q. *Shall there be any such reasoning at the last iudgement, as seemeth to be foretold in the 7. & 25 of Matthew?*

A. No, but the *consciencs* of men, being then <sup>i</sup> *enlightned* by Christ, shall *cleare* all those *doubts*, and *reiect* those *exceptions* and *excuses*, which they seeme *now* to apprehend.

<sup>i</sup> 1 Cor. 4. 5.

6 Q. *How shall the sentence be pronounced?*

A. By the *Iudge* himselfe, our Lord Iesus Christ; who according to the *evidence* and *verdict* of *conscience*, touching *workes*, shall adiudge the *Elect* into the *blessing* of the <sup>k</sup> *kingdome* of God his Father, & the *reprobate*, with the *Deuill*, and his *Angels* vnto the <sup>l</sup> *curse* of euerlasting fire.

Math. 25.

<sup>k</sup> ver. 34.

<sup>l</sup> ver. 41.

7 Q. *Shall men then be adiudged to salvation, or damnation, for their workes sake?*

A. The case is different: for

1. *Wicked*

a Rom. 6. 23.

b 1am. 2. 18.

c Gal. 5. 6.

1. *Wicked men shall be condemned for the merit of their works, because, being perfectly euill, they deserue the<sup>a</sup> wages of damnation.*
2. *The Elect shall be pronounced iust, because their good workes, though imperfect, do<sup>b</sup> approue their faith, whereby they lay hold on Christ, and his meritorious righteousness, to be a true faith, as<sup>c</sup> working by loue, in all parts of obedience.*

## SECT. LII.

*Of the execution of the last Iudgement: and the euerlasting estate of the Reprobate in torment, and the Elect in glory.*

**I Q. H** *itherto of the Act of Iudgement: What are we to consider in the third and last place?*

*A. The Execution of Iudgement: Christ*

Christ by his Almighty *power*, and *ministry* of his Angels, *casting* the devils, and reprobate men into *hell*; and *bringing* Gods elect into the possession of his glorious kingdome; wherein the <sup>d</sup> *reprobate* shall first be dispatched, that the <sup>e</sup> *righteous* may reioyce to see the vengeance, and, as it were, wash their feet in the blood of the wicked.

<sup>d</sup> Mat. 25. 46.

<sup>e</sup> Psal. 58. 10.

2 Q. What shall be the estate of the reprobate in hell?

A. They shall remaine for ever in vnspeakable *torment* of body, and *anguish* of minde, being <sup>f</sup> cast out from the fauourable *presence* of God, and glorious *fellowship* of Christ, and his Saints (whose happinesse they shall <sup>g</sup> see and enuie) into that horrible dungeon, figured in Scripture by <sup>h</sup> utter darknesse, or blacknesse of darknes, weeping, and gnashing of teeth, the <sup>i</sup> worme that neuer dieth, the fire that neuer goeth out, the <sup>k</sup> Lake of fire &c. Finally, where all things are, that can be abhorred, and nothing that may be desired.

<sup>f</sup> 2 Thess. 1. 9.

<sup>g</sup> Luk. 16. 23.  
& 13. 28.

<sup>h</sup> 2 Pet. 2. 17.  
Matth 8. 12.

<sup>i</sup> Mark 9. 44.  
<sup>k</sup> Reu. 20. 15.

3 Q. What



3 Q. *What shall be the estate of the Elect in heauen?*

A. They shall bee <sup>a</sup> *unspeakably*, and *eueralstingly* blessed and glorified in soule and body, being *freed* from all *passions*, *imperfections*, *infirmities*, yea from such <sup>b</sup> *graces* as suppose imperfection, as *faith*, *hope*, *repentance*, and the like: in a word, frō all the <sup>c</sup> *first things*: endued with perfect <sup>d</sup> *wisdom*e and *holinesse*: possessed of all the <sup>e</sup> *pleasures* that are at the right hand of God: *seated* as Princes, in <sup>f</sup> *thrones* of Maieftie, and *crowned* with <sup>g</sup> *crownes* of glory: hauing <sup>h</sup> *power* ouer all creatures, and <sup>i</sup> *possession* of that *new* heauen, and *new* earth, wherein dwelleth righteoufnes: *beholding*, and being <sup>k</sup> *filled* with the fruition of the glorious <sup>l</sup> *presence* of God, and of the Lambe Iesus Christ, in the <sup>m</sup> *companie* of innumerable *Angels*, and of all the holy *Saints* that haue bene from the beginning of the world, &c.

4 Q. *Shall there not be inequality in the proportion of glory and of miserie?*

A. Yes: for though euery one shall receiue

receiue the *full* measure, whereof they are *capable* : yet

First, the *wicked* shall <sup>a</sup> exceed one another in *capacitie* of torment, according to the greater *merit* of their sinnes.

<sup>a</sup> Mat. 11. 32.  
24.  
Luk. 12. 47. 48  
Reu. 18. 7.

Secondly, the *Elect* shall exceed one another, being made capable of <sup>b</sup> greater glory, according to the proportion, not of *merit*, but of *fauour*, whereby in their different callings, they were <sup>c</sup> furnished with greater *graces*, and made more *faithfull* in the *employing* of them, whether in <sup>d</sup> doing or in <sup>e</sup> suffering for Christ his cause, in the time of this life.

<sup>b</sup> Dan. 12. 3.

<sup>c</sup> Luk 12. 42.  
43. 44. & 19.  
17. 19.

<sup>d</sup> 2 Cor. 9. 6.  
<sup>e</sup> 2 Cor. 4. 17.  
Reu. 7. 14, 15.

DEVT. 32. 29.

*Oh that men were wise ! then they would understand this : they would consider their latter end.*

*A Prayer*



*A Prayer for the  
Morning.*

**O** Lord God, the Almighty maker, and carefull preseruer of all thy creatures, but especially the Sauour and sanctifier of them that beleeue, by the merit and efficacie of the bloud of Iesus Christ : wee acknowledge, that as all thy workes doe praise thee, so it becommeth thy Saints especially to blesse thee, and that both night and day, for the blessings of the night and of the day. May it please thee therefore to receiue at the hands of vs, thine vnworthy seruants, in the name of Iesus Christ, this morning sacrifice of thanks and praise for all thy mercies, and namely those of the night past, and of this morning. Thou, O Lord, hast spread the darke-nes as thy curtaine ouer vs, fauouring vs so much, as to hide the light of the world,

world, and beauty of thy creatures, that in the meane time we might commodiously take our rest. And in the time of rest, thy prouidence, O Lord, hath not rested in our behalfe, but waked for vs while wee slept, to keepe vs from the feares and danger of the night. Yea thou hast blessed the blessing of sleepe vnto vs, and hast thereby restored the decayed powers of nature in vs, whereas thou mightest iustly haue cursed it, and turned it into sudden and vnexpected death. Againe, it hath pleased thee this morning to raise vp the light of the day to shine vnto our bodies, laying open vnto vs the goodly shape of thy creatures, and enlightning the wayes wherein we are to walke: giuing vs abilitie of bodie, and alacritie of spirit, to proceed in the courses of our seuerall callings: finally, beginning the world with vs as it were, and putting vs in possession of all thy workes of wonder. Further wee remember with thankfull hearts, all thy mercies formerly bestowed and continued



tinued vpon vs : namely, life, health, peace, libertie, maintenance, credit, fellowship, successe in our affaires, preseruation from dangers, deliuerance from troubles, recouery out of sicknesses, consolation in afflictions, and the issue of them, euen a morning of ioy, after a night of sorrow. Lastly, and aboue all, for magnifying thy mercy towards vs, in the great worke of our redemption, and saluation by Iesus Christ, and for euery linke of the golden chaine of grace, whereby thou hast fastened vs vnto thy selfe; namely, for election, vocation, iustification, sanctification, and hope of glorification. Likewise for the meanes of grace, thy Christ, thy spirit, thy word, thy sacraments, thy sabboths, and the assemblies of thy Saints, with all the helpes of example, instruction, admonition, and fatherly correction; by which thou hast endeauoured to further vs in the way of our saluation. Yea that though our prouocations of thee be many and greuous, yet thy compassions faile not, but are renewed

renewed euery morning. For all these testimonies of thy bounty, thy pity, thy patience towards vs, what shall we render vnto thee O Lord ? Wee doe euen take the cup of saluation, and call vpon thy blessed name : wee doe according to our pouerty, offer thee the calues of our lips, confessing thy goodnesse, & the due seruice of our bodies and soules, as a liuing and reasonable sacrifice.

And now, ô Lord, wee acknowledge our penury to bee such, that wee cannot liue but on thine allowance. For looking into our selues, wee finde no store but of sinne and misery : our vnderstanding full of blindness, vanity, and infidelity : our consciences dead and remorselesse : our hearts hard and impenitent : our affections disorderly and violent : our appetites sensuall and brutish : our whole nature deformed with originall corruption : our whole life abounding with the fruits therof in all manner of actuall transgressions : no ability to any good duty, no restraint or moderation in sinning against thee ; yea, if wee doe any good thing, wee are apt to blemish it with selfe-loue

P                      and

and hypocrisie: if we abstaine from any euill, it is many times rather from the act then from the loue of it. In this case, O Lord, if thou shouldest looke vpon vs a Iudge, straightly to marke iniquities; or take this our confession as an euidence against vs, how should wee bee able to stand before thee? But wee beseech thee take knowledge of it, as of our complaint, and pitie our pouerty, our misery, and our nakednesse. Cloath vs with the righteousness of Iesus Christ; that may both hide our filthinesse from thy sight, and as the garment of the elder brother, make vs accepted before thee, and procure thy blessing. Acquaint thy selfe with vs, O Lord, and renew daily with vs the couenant of thy peace: and euen now this morning, let thy spirit from heauen bring vs a new patent of mercy, that being to meet with thee in the wayes & works of this day, we may be sure to meet thee as a reconciled Father, not as an offended Iudge. Fill vs with all ioy and peace in beleeuing: comfort vs ouer all our sins, by the assurance of thy mercy: confirme vnto our hearts our title vnto thy Kingdome

dome. And because, ô Lord, we liue vpon  
thine hand, and our well-doing is from  
thee, grant that wee may yeeld thee so  
much due, that no Lords besides thee  
may rule ouer vs. And to that end, good  
Lord, do thou free vs from the contrary  
power & rule of Satan & sin. It is not for  
thine honour, ô Lord, that thy seruants  
should bee vnder the yoke of thine ene-  
mies: redeeme vs therfore mightily from  
the thraldome of the Diuell: helpe vs to  
lead our captiuitie captiue: and stablish  
our hearts for euer, by thy free spirit; For  
where thy spirit is, there is freedome. Let  
that spirit of thine therfore, ô Lord, come  
vpon vs, and strengthen vs with a greater  
might then that of *Samson*, to breake in  
sunder the strongest cords, euen our spe-  
ciall sinnes. Teach vs to see the vilenesse  
of them: powre vpon vs the spirit of grace  
& godly sorrow, that we may mourn for  
them: affect vs with an holy hatred & de-  
testation of them: waken vs out of our se-  
curity with the feare of thy iudgements:  
strengthen our weaknes with the power  
of thy might: arme vs with the furniture  
of thy grace: encourage vs with the pre-



sence of thy spirit, and be with vs in our spirituall conflict, as the King in the army : Couer our heads, assure our hearts, instruct our hands, help vs so to fight that wee may ouercome, so to ouercome that wee may receiue the crowne of victorie. Further, ô Lord, we entreat thee so to let thy Kingdome preuaile in vs, that wee may not onely be thy souldiers, but thy seruants and subiects. To this end write thy lawes in our inward parts, giue vs vnderstanding of thy will, set vp the Scepter of thy Kingdome in our consciences, subdue our harts to the obedience of thy Commandements, winne our affections to the loue of thy statutes, conforme our liues to the rule of thy righteousness, and transforme vs daily into thine image, from glory to glory. Blesse all the means of grace vnto vs, and blesse vs with hearts sanctified, & set vpon the meanes for encrease of grace. Let thy holy word, ô Lord, be our cheefest treasure, thy statutes our counsellours, thy promises our comforters, thy sacraments our delicates, thy Saboths our best dayes, and thy seruants our dearest companions. Let thy  
seruice

seruice bee our liberty, let thy yoake bee our ease, and thy burthen as wings vnto vs. Let thy louing countenance be our sunne, thy protection our shield and thy fauourable acceptance our exceeding great reward. Grant that wee may account this time of thy Gospel as our harvest: and let vs not now sleepe, lest wee be the sonnes of confusion; but let vs so lay vp in these daies of plenty, that in the time of dearth wee may haue something in store. Teach vs so to number our daies and so to spend them, that euery day & euery night we may be able to giue vp a good account, especially in the night of death and morrow of iudgement. And now hauing begunne to speake to thee our Lord; though we be but dust and ashes, we are bold to continue our suit, euen for bodily blessings. Blesse vs therefore we pray thee, this day following, and all the daies of our life, with that portion of health, peace, prosperitie, and euerie good thing, that may enable vs, and make vs cheerefull in duty. Aduise vs in all our thoughts and purposes, giue good successe vnto our lawfull endeauours,

strengthen vs in our bodily labours, sanctifie vs in our meats and drinckes, recreations and companies. Grant that in doing seruice to our selues & one another, wee may still remember that wee are thy seruants. Giue vs such spirituall eye-sight, that we may see thee in thy creatures, & in thy prouidence. Grant that nothing may draw vs away from thee, but that euerything may bring vs neerer vnto thee. Lord let vs liue in thy sight. Let vs not liue without thee, as Gentiles; let vs not be cast out of thy presence, as *Kaine*; let vs not runne against thee, as *Balaam*: but let vs walke with thee, as *Enoch*, *Noah*, and *Abraham*, taking knowledge of thee in all our wayes. And take thou knowledge of vs, vpholding vs with thine hand, watching ouer vs with thine eye, guiding vs with thy grace, setting thine heart vpon vs to loue vs, and do vs good and not euill all the dayes of our life.

Last of all, we come vnto thee, ô Lord, in the behalfe of thy whole Church, and of all our brethren and sisters, thine elect seruants, wheresoeuer they be. Call the vncalled, perfect the called, raise vp the fallen,

fallen, strengthen the weake, enlighten the ignorant, heale the sicke, relecue the needie and distressed, release such as are in restraint, comfort them that mourne. especially such as mourne for sinne: strengthen the hand and heart of them, that stand in the iust defence of religion and right : quaille and confound euery Aduersary, and Antichristian power and policie : and so publish and propagate the Gospel of Iesus Christ, that thy name may be known, thy kingdome enlarged, and the number of thy Saints fulfilled. Specially wee beseech thee, behold and visit this thy vine, which hauing rescued from the Ægyptian darknesse, and slaue-ry of Antichrist, thou hast been pleased to plant among vs of this nation. Make vs more thankfull for our long peace, and for the Gospell of peace. Blesse thy seruant *Iames* our Soueraigne, with our gracious Queen *Anne*, Prince *Charles*, & the Count *Palatine* with the Lady *Elizabeth*, adorne them with all Princely graces, answerable to their hie estate, but especially with such spirituall graces, as may make the Kings & Preists to thee & thy son for  
P 4 euer.



ouer. Impart of the same spirit of grace and gouernment to all the honorable of his Maiesties priuie Couusell, to the Nobilitie, and Magistracie of the Land. Blesse thy seruants the Ministers of thy Word & Sacraments, and giue them sufficiency, fidelity, and successe in thy businesse. Take knowledge of our priuate friends, our kinsfolkes, our charges, and whosoever may claime interest in this duty at our hands. Finally, to them and vs, and all that call on the name of Iesus Christ, both our Lord and theirs; grant whatsoever wee haue or ought to haue asked, and that for the only mediations sake of the same thy Sonne our Sauiour Iesus Christ, to whom with thee, O Father, and the holy Ghost, one God, be praise and dominion for euer and euer.  
*Amen.*

---

*A Prayer for the Euening.*

**O** Lord God, by whose gracions prouidence the night succeedeth the day,

day, and the day the night : we acknowledge, that if wee had no other glasse to see thee in, nor booke wherein to reade of thee, but that of thy creatures, wee could not without shamefull vnthankfulnessse be ignorant of thee; for as much as day vnto day vttereth thy gooduesse, & night vnto night teacheth knowledge. But whereas thou art further pleased to reueale thy selfe vnto vs in the booke of thy Scriptures, and in the glasse of thy Sonne Iesus Christ, if now we should not know thee, or not acknowledge thee, how desperate were our blindnesse, how damnable were our vnthankfulnessse? wherefore we entreat thee to accept from vs, in the name of Christ, humble thanks for the manifold witnessses & pledges of thy loue towards vs. Thou, ô Lord, hast made vs, not wee our selues : yea, thou hast made vs men & women, not beasts; perfect in shape, not monsters; sensible and of vnderstanding, not fooles. Thou didst preserue vs in the wombe, nourish vs when we hanged vpon the breasts, provide vs meanes of education, fit vs for some honest employment, wherein now  
by

by thy goodnesse we are exercised, and doe therein finde thine assistance & blessing. Thou hast brought vs foorth in a fruitfull land, in times of peace and prosperity, so that wee haue our share in the common blessings of a most happy gouernment. Besides, thou hast in priuate compassed euery one of vs with particular mercies, tending to the comfort of life. And euen this day past hath beene our guide, our Father, and our friend, and now bringest vs before thee with matter of praise, & not of mourning; so that we may adde the day past, vnto the number of the dayes of our well-being. And as if thou thoughtest all this too little for vs, thou hast from all eternity set thine heart vpon vs, and appoynted vs to saluation by the meanes of our Lord Iesus Christ: reuealed thy couenant of grace vnto vs by thy Gospell; confirmed to vs in particular the promises of mercy, by the outward seales of thy Sacraments, and by the inward seale of thy Spirit: changed our vile and cursed nature, and made vs in some measure partakers of thy diuine nature: sealed vs vp by the Holy Ghost

Ghost vnto the day of redemption. In a word, it is thou, O Lord, that hast giuen vs light: light of nature, light of grace, & light of glory. For all which mercies, we doe now and alwayes magnifie thy glorious grace, beseeching thee to stirre vs vp vnto a greater measure of thankfulness and obedience; that as there is euerie day in the booke of thine account much going out towards vs from thee, so thou maist find somewhat from vs coming in vnto thee. And now, ô Lord, being answered in our praiers of the morning, and of the former time of our life, we are emboldned to come againe vnto thee, who therefore doest heare the prayer, that to thee all flesh may come. Wee beseech thee therefore, be not weary of our importunity, be not ashamed of our pouerty: but as the sense thereof leadeth vs vnto thee, so let the pittie & cōmiseration of the same incline thy merciful hart towards vs. O Lord, we cānot come into thy sight but we bring with vs great matter & occasion, either of wrath or of mercy from thee. Our naturall corruption, which, as the leprosie of *Adam* cleaueth  
to



to vs his posterity filling vs euen from our conception, with the seeds of all euil, so that we brought with vs a world of sin into this thy world. Our actual transgressions, which in imitation of *Adams* sin, we haue euery one of vs committed: our thoughts, our words, our works, by which the eies of thy glory, haue beene daily prouoked: Finally, the hainous circumstances, wherby our sins haue been made out of measure sinful, as the abuse of thy patience, quenching of thy spirit, despising of thy Gospell, vnthankfulnes, for thy mercies, vnfaithfulnes in thy covenant. These, ô Lord, & many moe, are the mischiefes, with which our natures are blemished, our liues pestered, our consciences burdened, and thy heavy wrath most iustly procured. Yet because thou hast giuen thy Son Iesus Christ a meanes of propitiation, in whom thou reconcilest the world to thy selfe, wee haue boldnes through him to entreat thee of grace and pardon. Lord, let his death and sufferings satisfie thy iustice for all our sinnes, and procure vs fauour and forgiuenesse from thee; that so mercy may reioyce ouer  
iudge-

iudgement in our behalfe, as both meete together in thee. Let thy Christ, ô Lord, be our Iesus, to saue vs from our sinnes, and deliuer vs from the wrath to come. Enrich vs with the treasure of his merits, that may both ransom vs out of the hand of our deadly enemy, and purchase vs an euerlasting estate in the Kingdome of thy glory. Let it not greeue thee, ô Lord, thus to make vs more then gainers at thine hand ; seeing at the hand of him our surety thou art sure to bee no loser. And whereas thou hast not only promised so to deale with vs, but commanded vs to beleuee that promise of thine ; O Lord, in desire to obey thy commandement, and to seale vnto thy truth, we professe that wee doe beleuee ; yet priuie to the weaknesse of our faith, wee pray thee helpe our vnbeleefe. Speake peace, O Lord, vnto our consciences ; replenish vs with the comforts of thy spirit, multiply in vs the euidences of our saluation. Shed thy loue abroad in our harts by the holy Ghost, set vs as a seale, vpon thine hand, and set thy seale, O Lord, vpon vs ; not only that seale of Election, wherby thou knowest

knowest vs to be thine owne, but also the seale of Sanctification, whereby we may know our selues to be thine. O Lord, if we see nothing in our selues, but what we haue of our selues, or of the world, wee cannot say we belong to any but to Satan; bearing no other, but his image and superscription. But Lord do thou deface that cursed Image, blot out that superscription, dissolve in vs the malicious work of the Diuell. Let the old man of corruption bee dispossessed by the new man of grace; and the strong man of sinne, by the stronger man of thy spirit. Let no sin, O Lord, haue dominion ouer vs: mortifie in vs the whole body of death, crucifie, & put to shamefull death our speciall corruptions, shew vs the vglie face of sin; grant that we may see it as thou seest it, and hate it with a perfect hatred, euen as thou abhorrest it. Yea, let vs see thee, O Christ, whom wee haue pearced with our sins, bleeding with the wounds thou hast receiued from vs, that wee may iustly detest both our sinnes as the weapons, and our selues as the traytours that haue slaine our Sauour. On the contra-

rie

rie side, good Lord, renew thine owne image in vs. Enlighten our darke minds with the knowledge of thy truth, mollifie our hard hearts with the oyle of thy grace, reuiue our dead consciences with the soule of new life, that liuing in the spirit, we may also walke in the spirit. Plant in vs faith without presumption, loue without dissimulation, feare without infidelity, zeale without hypocrisie, knowledge without pride, purity without iudging. Giue vs wisdome ioyned with simplicity, courage accompanied with meeknesse, cheerefulnesse tempered with sobrietie, and let euerie grace in vs bee graced with humilitie. Fill vs with all the fruits of a liuely and sauing faith, working by loue, let the fire thereof flame in our hearts, and the light thereof shine in our liues, to the praise of thy name, & the comfort of our consciences. And thus without ceasing, lead vs forward to perfection, guiding vs by thy grace, & after bringing vs to thy glory. And now, ô Lord, hauing in the first place sought thy kingdome & righteousnesse, giue vs leaue in the next place to seek thy fauor in outward things:

Be



Bee with vs this night, O Lord, to watch ouer vs for good and not for euill. Let it bee our comfort, that thou seest vs in the darke, and takest knowledge of vs, when wee are vnmindefull of our selues. But aboute all things, keepe vs euen in our sleepe, from being vnmindfull of thee. Let our hearts alwayes bee awake, and keepe thy watch, ô Lord, euen as wee would thou shouldst keepe a watch ouer vs, that whensoever thou shalt call for vs by the generall alarm of iudgement, or the particular summons of our death, whether at midnight, or at the cocke crowing, or at the dawning of the day, we may bee found ready to accompany our heauenly Bridegroom. In the meane time sanctifie the blessing of sleepe vnto vs, that the rest of the night may make vs fit for the labour of the day, and night & day being spent in thy seruice, may prepare vs for that day of thine, which shall neuer giue place to night.

Lastly, seeing thou hast vouchsafed this honour to thy seruants on earth, to make intercession vnto thee one for another; we commend vnto thy Maiesty the  
care

care of thy whole Church, and of all our fellow-members in the body of Christ. Cause them all in thy due time to bee brought forth, fashioned, and perfected, according to the image of Christ our head. Let the Angell neuer cease flying with the euerlasting Gospel, to enlighten them that sit in darknesse, to preach good tidings to the poore, to binde vp the broken hearted, to proclaime libertie vnto the captiues, til Babylon be quite ruined, and thy Ierusalem be reared vp and finished. To this end bleesse all Christian Princes & States : by name thy seruant *James* our Soueraign, with our gracious Queen, & the roial children; & as thou hast crowned thẽ with worldly honor vpon earth, so direct them vnto that more glorious crowne in heauen. Make them strong and faithfull, to maintaine the crowne & dignity of thy son, that vnder his protection they may happily raigne and execute iudgement. Assist with thy counsell the honorable priuy Counsellors: adorne the Nobles with spirituall Nobility: prosper the worke of thy Gospel in the hands of thy seruants the Ministers : and the af-  
Q faires

fares of Iustice in the hands of the Magistrates.

Vouchsafe to take speciall notice from vs, of those whom thou hast specially recommended to vs: and to them, and vs, and all that desire to feare thy name, grant all the blessings of mercy & peace in Iesus Christ our only blessed Sauour, to whom with thee and thine eternall Spirit, O Father, be all honour, obedience, and thanksgiuing throughout all generations. *Amen.*

---

*A priuate Prayer for the pardon of sinne  
and for the fauour of God.*

**O** Lord God, mighty in power, excellent in Maiestie, righteous in iudgment, rich in mercy: Thou art so farre from despising and driuing from thee, a weake vile sintull wretch as I am, that thou callest and drawest such vnto thee. Vnto thee therefore (the God that hearest the praier) I am bold to approach in the name of thy Sonne my Lord Iesus Christ, beseeching thee to hold out the  
golden

golden scepter of thy grace, and to admit me into thy presence. Let thy power not dismay, but strengthen my weaknesse: Let thy glory not confound, but couer my vilenesse; let thy puritie not pursue, but purge my wickednes; let the riches of thy mercy, not disdain but take pittie of my pouertie and wretchednesse. O Lord I can plead nothing but miserie in my selfe, to make way vnto thy mercie: from thee alone must all motiues vnto compassion be drawn. For till thou didst miraculously create mee, I was without any being: and if in the state of creation thou sawest any thing in my nature, it was thine owne, & not mine. But (woe is me, ô Lord) that which I could not giue vnto my selfe, I did by sinning 'gainst thee in *Adam* take from my selfe, and deface that holy image of thine, which was all the contentment thy spirit had in me, & all the reioicing I could haue in my selfe. And so haue I imitated the patterne of that first sinne, in the daies of my vanitie, that thy spirit hath found no matter but of strife and contention with mee. My whole nature hath bin an armorie of wea



pons, & an army of souldiers, to fight against thee. And how that wicked warre hath been waged by malicious thoughts, words and workes, prouoking the eies of thy glory, my conscience in great part witnesseth, & thou, ô Lord, that art greater then my conscience, canst better tell. Yea, since the time that I was called by thy mighty word and powerfull grace, to some beginnings of new obedience, thy Spirit hath beene put to continuall strife, within mee. My corrupt flesh hath still maintained a rebellious party against thee, and I my selfe (which is the height of shamefull trechery) taking part with it, haue giuen the repulse & foile vnto thy good Spirit. I ought to haue serued thee in holinesse, but I haue caused thee to serue by my sins, and wearied thee with mine iniquities. I ought to haue been controuled and kept in order by thee, but such hath been my boldnesse in sinning, that I haue checked thee, and put to silence thy good grace that rebuked sinne in me. I ought to haue liued as vnder covenant with thee, but (wretch that I am) I haue in many particulars broken my  
vow

vow, falsified my faith, and violated the euerlasting couenant. Finally, what commandement of thine is there, ô Lord, that I haue not transgressed? What grace, that I haue not abused? what curse that I haue not deserued? Thou hast graciously disposed me, and led me into some good actions; but euen in the best I haue halted and stumbled, through infidelity, selfeloue, and manifold infirmities; so that if thou challenge that which is thine owne, nothing remaineth to mine account, euen in my best seruices, but the imperfection of them. Thus sinning perfectly, I haue deserued thine absolute curse; but by mine imperfect obedience, I can claim no portion of reward, no release of punishment at thine hand. And now, ô Lord, if thou straightly markest iniquities, ô Lord who shall stand? But there is mercy with thee, that thou maist be feared. O Lord, there is glorie with thee, but that is not to bee approached: there is wisdom with thee, but that is not to bee comprehended: there is iustice with thee, but that is not to bee endured: but there is mercy with thee, yea, mercie

reioycing ouer iudgement, and for that thou art for euer to be reuerenced and adored. That linke of mercy being laid hold on, draweth all the golden chaine of thy glorious attributes, and reconcileth thy fearefull maiestie vnto poore sinners. That linke of mercy, (O Father of mercies) I am bold, in the name of Christ, and by the hand of faith to lay hold vpon: yet feeling the weaknesse and pallie of mine hand, I beseech thee strengthen my vnbeleefe. And what assurance I cannot haue from my faith weakely embracing thee, let me haue it from thy selfe imbraced by mee (yea rather embracing mee) who art mighty to saue. Thou didst enable thy seruant *Iacob*, to lay hold on thee, and not to let thee go till thou hadst blessed him. Lord giue mee the same strength, the same courage, the same successe. Nay: let me not let thee go for any blessing. For what blessing doe I seeke of thee, but that thou abide with me by the presence of thy fauor? For that blessing teach mee to wrestle with thee my God, with the wrestling of God. Thou hast promised thou wilt be found of them  
that

that seeke thee not, and seekest them that  
goe astray from thee: so haue I found  
thee, or rather was found of thee, when I  
was thine enemy, the seruant of sinne,  
the souldier of Satan. Thou foundest me  
by thy word, reuealing the way of salua-  
tion vnto me: thou foundest me by thy  
spirit, winning my heart vnto the obedi-  
ence of faith: yea it pleased thee to enter  
into couenant with thy seruant, neuer to  
suffer that spirit and word of thine to de-  
part from mee, but to establish thy feare  
in mine heart, that I should not depart  
from thee. Giue mee leaue to put thee in  
remembrance of that promise of thine,  
wherein thou hast caused mee to put my  
trust, and by vertue thereof to claime the  
continuance of thy fauour, and loue. Oh  
let it neuer be said, that thou forsakest the  
works of thine owne hands, or that thou  
repentest of shewing mercy, whose glory  
it is to repent onely of the euill. Shew  
thy selfe to be Iehouah, that changeest  
not, that thy gifts and callings are with-  
out repentance, and that thou louest with  
an euerlasting and victorious loue, that  
ouercommeth all impediments. Truth



it is,ô Lord,that I deserue thou shouldest be weary of mee, and from hencefoorth pursue me with thy hatred, seeing I haue walked so vnworthy of thy loue. But though my sinnes doe testifie against me, yet deale thou with me according to thy name. Let thine owne gracious and constant nature moue thee. Let thine owne promise, and the word of thy couenant binde thee. Let the beginnings of thine own workmanship, & lineaments of thy image preuaile with thee, to continue thy mercy & truth towards me vnto the end. Let it suffice that I know mine iniquities, & do not thou take knowledge of them. Let it suffice that I set them in order before my selfe, by serious examination; & before thy Maiesty, by vnfeined & hearty confession: and do not thou enter into that heauy iudgement with me, as to set them in order before me, to reprove mee for them. Let it suffice that I now looke vp, by thy spirit of grace, vpon my Saviour whom I haue pearced, with my sins; and doe not, O Lord, doe not gather my soule among those that shall at the last day behold him to their confusion, & waile

waile before him for euer. Yea, Lord, therefore thou shewest me my sinnes, that thou mightest shew me thy mercy in the pardon of them; therefore thou teachest me to reprove my selfe, that I might beleeue in thee who iustifiest the vngodly: therefore thou causest the wound of my conscience to bleede and smart, that I might looke to thee in Christ, in whom thou healest the broken hearted, and bindest vp all their sores. Thou, ô Christ, art annoynted of God the Father, to bee the author of this soueraigne cure. Thou art the Sunne of righteousness, that sheddest the beames of health and saluation into the hearts of thy people. Thou hast taken my flesh vpon thee, that beeing thy kinsman, thou mightest be fit to recouer my patrimony lost in *Adam*, and to raise vp liuing seede vnto my dead nature. O spread the skirt of thy garment ouer mee, and shrowd my soule from the wrath of God my iudge. Let the sweet perfume of thine vnualueable sacrifice take away the odious sauour of mine iniquities. Let the cry of thy precious bloud, speaking good things in the eares of God the Father, drowne

drowne the loud cry of my greuous transgressions. Let thy glorious face and countenance, appearing before God for me, turne away his eyes from my sinfull deformities. Let thy death be my ransom & propitiation, to deliuer me from the wrath to come: and thine obedience the price to purchase for mee the kingdome of glory. Thine it is, O Sauour, by a double right. The one of nature, as thou art the euerlasting Sonne, coequall with the Father, by which thou claimest for thy selfe the glory thou haddest from the beginning. The other of purchase, by thy voluntary submission, and obedience to that Law, of which thou wert the Lord and maker, which it pleaseth thee by the Couenant of Grace to dispenſe to all beleeuing and repentant sinners. Herein, herein, O Christ, grant that with all Saints I may haue my share: and may enioy that, which thou in my behalfe hast so fully payed for. Let the assurance of this thy mercy giue rest vnto my conscience, from the terrors of death and hell. Let the expectation of this thy glory sustaine my soule, whiles I  
flutter

flutter about like the Doue of *Noah*, finding no rest in this world, ouer-flowed with wickednes; till it shall please thee to stretch forth thine hand out of the Arke of heauen, and to take mee to thy glorious rest. Finally, O my Lord, being come vnto thy kingdome, remember me thy seruant with the fauour of thy people, and visit me with thy saluation. Let me see the felicitie of thy chosen, and reioyce with the ioy of thy people, and glory with thine inheritance. Let mee in this life behold thy face in righteousness, and when I shall awake, in the resurrection of the iust, let me be satisfied with thine image. To thee, O Christ, with the Father, and the Holy Ghost, one God, and King euerlasting, be all glory, dominion, mercy, and saluation ascribed for euer. *Amen.*

*A priuat*



*A private Prayer for the grace of  
Sanctification.*

**O** Lord God, Father of lights, author and giuer of euery perfect gift, the holy one of Israel, & the sanctifier thereof, before whom the Seraphims hide their faces, and in whose sight the heauens are not pure : When I compare my filthinesse and pollution with thine absolute purity, I cannot without feare and astonishment, without shame and confusion approach into thy presence, that am a vile sinner of polluted lips, and of vncircumcised heart. But when I consider thy great mercy & goodnesse that doest open vnto sinners not only away into thy fauourable presence, by the vaile of the flesh of Iesus Christ, but also thy gracious hand to bestow the gift of holines vpon all those, that finding lacke of it in themselues doe seek it of thee: I am encouraged to come before thee, compassed, as I am with miseries and infirmities, that I may returne from thee, compassed and cloathed with  
thy

thy glorious graces. O Lord, if I let thee see my sinnes and defilements, thou maiest proceed in iudgement against me for them : if I hide them from thee, how can I looke to be cured and clenfed of them? Nay, I cannot hide them from thee, O Lord, but labouring to conceale them, I shall make them more apparant. Onely shew me this fauour, not to behold them as a Iudge to bee auenged of them, but as the onely foueraigne Physician of my soule, to cure and heale them. And so good Lord, let me not spare to open vnto thee, the sicknesse and sores of my corrupt heart and life. Yea, rather doethou, ô Lord, for the beginning of thy gracious worke, shew me in the glasse of thy word my pollution by sin, that I may seek after the lauer of thy grace, to bee washed and made cleane. Light vp, ô Lord, in my heart the lamp of thy word and grace, that of thee, who only searchest the hart, I may learn to search & know my wicked hart, & by the light of thy word I may be able to work vnder ground, vnto the bottom of the mine of sin, that lurks in my nature. Let me count al my sins as Traitors  
vnto

vnto thy glory, and my safety: and search the house of my hart for them; but especially for my speciall sin, as for the chiefest Rebell. Yea grant me so to search my selfe, that I may auoide and preuent thy dreadfull search: so to iudge my selfe that I may auoide thy iudgement: so to condemne my selfe, that I may auoid thy sentence: so to hate and abhorre my self, that I may auoide thy wrath: so to be auenged of my selfe that I may auoide thy punishment. Let sinne, O Lord, be as bitter to me in the attempting, as in the repenting: at least wise more bitter in the repenting, then euer it was sweet in the committing; that either heedfull preuention may keepe mee from bitter repentance, or the bitter teares of repentance may exempt mee from that most bitter account in the day of thy iudgement. Teach mee to bring into discredit with mine heart all iniquitie, and all appearances thereof. Grant me strength to ouercome my sinfull lusts, at least let mee alwaies striue against them, that I may be assured I am a member of thy Church militant. And whensoever I cease to striue,

strive, let me not boast of victorie, or reioyce of ease, but be ashamed of my foile, and flight. Grant that vnto faith in thee I may alwaies ioyne feare, not onely of Satan with whom I am in conflict, but also of the frailtie and treacherie of mine owne heart, and of the slippery paths of this sinfull world. Bring downe, by the battery of thy spirit, the hills of my high and proud thoughts, straighten my crooked and distorted affections, make plaine & smooth the rough waies of my rebellious and stonie heart, that thou maiest walke at ease in the middes of mee, and that I may see thy saluation, O God. Let me looke on the pleasures and profits of this life, not onely as thy liberall allowances to mee, but also as Satans baites to inveigle me, that moderatly vsing them, I may be thankfull to thee for them, and auoiding the excesse and abuse of them, I may be free from the snares of the Diuell. Yea do thou so weane me from the loue of the world, and the things thereof, that Satan may be to seeke of baites to allure me to sinne. Let me account my selfe a stranger on earth, and therefore  
ab-



abstaine from fleshly lusts that fight against the soule. Let mee not value the pleasures of sin at so high a rate, as for the to make shipwrack of a good conscience before thee, or of a good report among men. Let me by light esteeming of outward things, shew that I take no thought for the flesh, to fulfill the lusts therof, and by the deniall of my selfe approue that I liue by faith, putting on the Lord Iesus Christ. Teach mee, not to set my heart on vncertaine riches, which the more I desire to haue, & loue when I haue them, the more they will vex me when I am to part with them : but let mee vse them as things that must shortly leaue mee, or I them ; and thy word only as that which shall abide with me for euer. Teach me, with *Iacob*, to account my selfe lesse then the least of thy mercies, that by humility I may bee fitted for greater graces. In all things giue me grace to take heed of offending thy Maiesty, and as I would not thou shouldest break the bruised reed, or quench the smoaking flax in me, so grant that I may not dare to quench the sparke of thy spirit and grace in my heart. As I  
would

would thou shouldest giue me rest from the terrors of thy wrath, so grant that I may giue thy spirit rest from the prouocations of my sinnes. On the other side (good Lord) grant me that knowledge of religion, that may beget conscience: that conscience that may preserue religion; binding me, not by guilt to the punishment of sinne, but by grace to the obedience of righteousness: setting me at libertie, not from the band of dutifull loue, but from the yoke of seruile feare. Enlighten mine eyes that I may discerne of thy will, and guide my feete in thy waies, that I fall not by the deceiueablenesse of sinne, and so become a slander to thy Gospell. Little is the good that is in mee, O Lord, and that not of my selfe, it is thy gift: yet grant that it may be sound and sincere: not as the morning deaw, that wasteth at the first heate, but as the morning light, that shineth more and more vnto the perfect day. Let mee measure my selfe, not by that others iudge mee, or I feele my selfe to be; but by that I desire and labour to bee: that I may neither iustifie

R

my

abstaine from fleshly lusts that fight against the soule. Let mee not value the pleasures of sin at so high a rate, as for the to make shipwrack of a good conscience before thee, or of a good report among men. Let me by light esteeming of outward things, shew that I take no thought for the flesh, to fulfill the lusts therof, and by the deniall of my selfe approue that I liue by faith, putting on the Lord Iesus Christ. Teach mee, not to set my heart on vncertaine riches, which the more I desire to haue, & loue when I haue them, the more they will vex me when I am to part with them : but let mee vse them as things that must shortly leaue mee, or I them ; and thy word only as that which shall abide with me for euer. Teach me, with *Iacob*, to account my selfe lesse then the least of thy mercies, that by humility I may bee fitted for greater graces. In all things giue me grace to take heed of offending thy Maiesty, and as I would not thou shouldest break the bruised reed, or quench the smoaking flax in me, so grant that I may not dare to quench the sparke of thy spirit and grace in my heart. As I  
would

would thou shouldest giue me rest from the terrors of thy wrath, so grant that I may giue thy spirit rest from the prouocations of my sinnes. On the other side (good Lord) grant me that knowledge of religion, that may beget conscience: that conscience that may preserue religion; binding me, not by guilt to the punishment of sinne, but by grace to the obedience of righteousnesse: setting me at libertie, not from the band of dutifull loue, but from the yoke of seruile feare. Enlighten mine eyes that I may discerne of thy will, and guide my feete in thy waies, that I fall not by the deceiueablenesse of sinne, and so become a slander to thy Gospell. Little is the good that is in mee, O Lord, and that not of my selfe, it is thy gift: yet grant that it may be sound and sincere: not as the morning deaw, that wasteth at the first heate, but as the morning light, that shineth more and more vnto the perfect day. Let mee measure my selfe, not by that others iudge mee, or I feele my selfe to be; but by that I desire and labour to bee: that I may neither iustifie

R

my



my selfe, louing sinne, though I commit it not; nor condemne my selfe longing after grace, though I cannot finde that I haue attained to it. Let my reioycing be, not that I haue deluded the world, with a fained shew of holinesse and integritie, but that in simplicitie and godly purenesse I haue had my conversation among men, as in thy sight. Renew my youth, O LORD, as the Eagle, not to the seruice of sinne, but of thy name. Let it be my meate and drinke to doe thy will, and let my hunger after it be so great, that it may breake through all the stone walls of impediments and discouragements thereto. Yea the more I am discouraged, and withdrawne from dutie, by the practises of Satan, and the weaknesse of my flesh, the more let mee strue thereto, and abound therein, that Satan finding himselfe a looser, may be forced to giue ouer his assaults. Let me be so far from wearinesse in thy seruice in the time of prosperitie, as I would thou shouldest be from neglecting mee in the houre of necessitie. Let thy loue toward

toward mee, O Father, winne mee to the loue of thee, and let my loue to thee constraîne me, euen with the deni- all of my selfe, to serue thee. Teach mee to looke for all good things from thee, and by the meanes of Iesus Christ, and in him to offer vp my daily sacri- fices vnto thee. Disperse in mee the clouds of sin, that my heart as in a cleare day, may alwaies behold thee. Let all worldly ioyes be swallowed vp in mee, with the ioy of thy holy Spirit : and before all peace, let mee preferre the peace of a good conscience. Let mee reioyce in thee without lightnesse, and mourne for mine owne and others sins, without discouragement. Powre vpon mee thy Spirit of grace and supplica- tion, that I may call vpon thee with sighes that cannot be expressed, that cannot bee denied : that with this key I may open the treasure of thy good- nesse, and enrich my selfe. Make mee a meete guest to sit downe at the marri- age feast of the Lambe, and grant that I may bee carefull not to bee found without the wedding garment of faith

working by loue. Let mee keepe a diligent account of what I receiue from thee, and remembring that there shall bee a day of reckoning graunt mee so to gouerne my selfe in the employing of thy talents, that both thou mayest receiue of mee thine owne with aduantage, and I, being found faithfull in litle, may bee made ruler ouer much. Let mee account this terme of life, a seede time, and let mee not doubt to cast my bread vpon the waters, seeing at the end of dayes I shall finde it againe. Let mee not esteeme my selfe the poorer for bestowing vpon thy needie seruants, but let mee thinke that as the corne which is sown, remaineth not in the ground, but returneth with increase to the sower, so what I giue in thy name shall not remaine with the receiuer, but returne vnto mee with aduantage. Make mee willing to bestow and to bee bestowed, for the good of thy Saints: and withall, humble to ascribe both the gift, and the willingness to giue, to thy grace onely.

Grant

Grant, good Lord, that being a pilgrime vppon earth, I may haue my conuersation in heauen : and professing my selfe to be a Citizen of that Ierusalem, which is from aboue, I may desire not onely to enioy the priuiledges, but also to speake the language, and to bee gouerned by the lawes of that Citie. Make mee wise, O Lord, to vnderstand and consider my latter end. Let my whole life bee a preparation to death, and the meditation of death, the rule of my life. O Lord, guide my heart to the loue of thy Maiestie, and the waiting for of thy Sonne. Vnto mine olde age, and gray head, O God forsake mee not: and let thy feare keepe mee from forsaking thee. Let mee be among those, that are planted in thine house, and flourish in thy Courts. Let me bring forth more fruit in mine age. Let my latter daies be my best daies, and my workes more at the last, then at the first. Finally, enable me in this pilgrimage of my life, so to walke from strength to strength, that at the length I may appeare before thee, with  
the



the Congregation of the first borne, in  
that kingdome of glory, which thou hast  
prepared for all that loue the appea-  
rance of thy Sonne our Lord Iesus  
Christ. To whom, with thee, O Fa-  
ther, and thy Spirit, be all honour  
and obedience, in the Church,  
henceforth and for  
euer. *Amen.*

*F I N I S.*

